


THE
UTAH GENEALOGICAL
AND HISTORICAL
MAGAZINE

VOL. 8







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THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

ANTHON H. LUND

EDITOR

NEPHI ANDERSON

ASSOCIATE EDITOR

VOL. III—1912

PUBLISHED QUARTERLY BY

THE GENEALOGICAL SOCIETY
OF UTAH

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Salt Lake City, Utah
The Deseret News Press

1912

GEORGE E. MAYCOCK

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ERASTUS SNOW.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JANUARY, 1912.

THE PIONEERS OF MISSOURI AND ILLINOIS.

An address delivered Nov. 17, 1911, before the Memorial Meeting of the
Missouri and Illinois Pioneers.

BY PRESIDENT FRANCIS M. LYMAN.

By this title we do not mean the original settlers of either Missouri or Illinois; but the pioneers of Zion in Missouri and Illinois. Neither were they so much "pioneers" in the sense of settling a wilderness, or subduing a desert, or planting a civilization. Their work was more missionary in character than pioneering. Still in the restricted sense of "pioneer" as one who goes before, and opens and leads the way for others coming after, the term "pioneer" may be properly used with reference to those who were seeking to found Zion in Missouri.

There are four companies of Pioneers to Missouri in this sense: first the Lamanite mission—which, by the way, was the first mission of the Church; second the general missionary movement of the Church in search of Zion; third an expedition for the redemption of Zion, known as "Zion's Camp;" and fourth, the "Kirtland Camp" movement to Zion led by the first Seven Presidents of Seventies. It is not my purpose to trace technically the history of these several movements of Zion's pioneers. I purpose to deal only with generalities.

Two things seemed to stand out prominently in the Book of Mormon to the very early Elders of the Church, viz., (1) that the Nephite record contained a message to the Lamanites, the American Indians; and (2) that a great city was to be founded in the western hemisphere, the land of Joseph, to be known as the "New Jerusalem," or Zion, the city of the pure in heart; "for this is Zion, saith the Lord, *the pure in heart*" (Doc. & Cov. Sec. 97:21). Very naturally the first Elders of the Church were anxious to open this work to the House of Israel, to declare to them the

knowledge of their origin, the promises of the Father to them; and also to know the location of this wonderful city of Zion to be built up unto the Lord in this new dispensation of the gospel.

Oliver Cowdery, Parley P. Pratt, Peter Whitmer Jun., and Ziba Peterson were the men designated and honored with the appointment to carry the message of the Book of Mormon to the Lamanites.

For several years the United States government had been following up its policy of locating the American Indians living east of the Mississippi, to its borders west of Missouri, until very large numbers of these native races, by the time the Book of Mormon came forth, were located there; and to these tribes the Lamanite mission naturally directed its course, though visiting some remnants of tribes in New York and Ohio on the way. It may not now be determined how far success attended upon the labors of this first mission to the Lamanites, because the growth of the seeds then planted may not only have been unobserved by men, but even unobservable by them since the effects of mission work begun in this world and seemingly unprofitable here may be of inestimable value in the spirit world. But judged by what can be seen here, and as men judge things by the natural senses and human wisdom, no great things so far as the Indians were concerned, resulted from that first mission among them; for no sooner had the brethren reached the Indian reservations in the Indian territory and began the proclamation of their message to the native races, and introduced the Book of Mormon to them, than suspicion of the Indian agents and jealousies of sectarian priests stationed among these tribes to teach them religion, combined to encompass banishment of the brethren from the reservations. They retired to Independence, then a mere frontier town consisting of fifteen or twenty dwelling houses, mostly built of hewn logs; a court house built of brick, and two or three merchant stores. The town was chiefly regarded as an outpost of civilization, whence started and returned those expeditions of the American Fur Companies whose agents operated in the far west, in the Rocky Mountain regions, around the head waters of the Missouri, and along the valley of the Columbia, where they contested with the agents of the British Hudson Bay Company for spheres of trade with the native races. Here at Independence the Lamanite mission wintered in 1830-31, following such occupations as they could to sustain themselves, excepting one of their number, Elder Parley P. Pratt, who journeyed through the frost and snows of that winter on foot from Independence to Kirtland, Ohio, to report their labors and to learn of the Prophet Joseph what more was to be done by this mission.

Meantime the Church and the Prophet had migrated from New York State to Kirtland, Ohio, where the body of the Church was now gathered.

The work had been begun among the Lamanites, but the place

for the city of Zion, the Latter-day New Jerusalem, was as yet unknown, and the minds of the Elders at Kirtland were greatly exercised upon that subject. Early in March, 1831, the Lord in a revelation (Doc. & Cov. Sec. 45) commanded the Elders of His Church to prepare themselves to go into the Western countries and with one heart and mind gather up their riches that they might purchase an inheritance which should be appoined unto them; "and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most High God."

By the 7th of June the Elders had gathered into Kirtland, and the Lord by revelation (Doc. & Cov. Sec. 52) appointed them to go two and two by different routes through the western country, preaching by the way, and to meet in a conference to be held in Missouri, "upon the land which I will consecrate unto my people," said the Lord; and if faithful the Lord promised to make known unto them "the land of their inheritance." Twenty-eight Elders started upon this mission—"Seekers for the place of the City of Zion" they could well have been called.

The most of these brethren arrived at Independence in time to attend the appointed conference early in August. In addition to the Elders who traveled to and from Kirtland to Independence, was the Colesville Branch of the Church consisting of about sixty souls, who had journeyed in a body first from Colesville, Broome county, New York, to Kirtland, Ohio, under the leadership of Newel Knight (father of our present "Uncle Jesse Knight"); and second traveled in a body from the vicinity of Kirtland, Ohio, to Independence also under the leadership of Newel Knight. They arrived but a short time before the Prophet and his company and settled in Kaw Township, about twelve miles west of Independence, and now within the limits of Kansas City. This "Colesville Branch" consisted of the earliest friends and converts of the Prophet; some of them, notably the Knights, befriended him even while the Book of Mormon was being translated and before the Church itself was organized.

The Prophet speaks most feelingly of the meeting with the brethren of the Lamanite Mission. "The meeting of our brethren," he remarks, "who had long awaited our coming, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity." But the thought uppermost in the minds of all was where is the City of Zion to be founded? Where will the Temple stand, unto which all nations shall come in the last days? In answer to these anxious inquiries the Lord said:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land, which is the land of Missouri, which is

the land which I have appointed and consecrated for the gathering of the saints :

"Wherefore this is the land of promise, and the place for the City of Zion.

"And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the temple is lying westward, upon a lot which is not far from the court house."

After this knowledge concerning the land of Zion, the city and the Temple the work of making a beginning for the foundation of Zion was soon accomplished.

On the second day of August the Prophet assisted Colesville Branch of the Church to lay the first log for a house as a foundation of Zion in Kaw Township, the log being carried and placed by twelve men, in honor of the twelve tribes of Israel; and at the same time the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints.

On the third day of August the Prophet proceeded to dedicate the spot for the Temple, a little west of Independence.

On the 4th of August the appointed conference was held—the conference appointed in the far distant Kirtland, Ohio, months before; and to which the Elders by different routes had traveled across four states—a distance of nearly one thousand miles, to attend. It was held at the private house of Brother Joshua Lewis, in Kaw township, in the presence of the Colesville Branch of the Church.

On the 7th was held the funeral of Polly Knight, wife of Joseph Knight, mother of Newel Knight. Her health had been failing for some time while enroute for Zion, but she refused to stop by the way as her friends frequently urged her to do, as her one desire seemed to be to see the land of Zion and set her feet upon it. The desire of her heart was granted. She lived to stand upon that land and to be buried there, which was also her desire often expressed while on the journey. It was the touch of sorrow, this death and burial, given to these beautiful, simple days spent in locating Zion.

On the 9th of August the Prophet and ten of the elders started on their return to Ohio, and thus ended the first chapter in the history of the founding of Zion.

Men of that day—the Zion Pioneers themselves—did not understand the significance of that chapter, the Lord himself said so :

"Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the

glory which shall follow after much tribulation. *For after much tribulation cometh the blessings.*"

The Lord then proceeds to state the reasons for which He had brought them to the place of the City of Zion, which summarized are as follows:

1. That the Lord's servants might give to Him a witness of their obedience:
2. That they might have the honor of laying the foundation of Zion;
3. That they might bear record in all their travels hereafter, where the City of Zion shall stand;
4. That the testimony of these things might go forth from "the City of the heritage of God."

One Ezra Booth, a man of talent and education, was among the elders who went upon this mission in search of Zion. On his return to Ohio in September, 1831, he announced his apostasy from the Church and published a series of nine letters in which he reviewed these several incidents of the founding of Zion and ridiculed and mocked at them.

To Booth the meeting with the brethren of the Lamanite mission was a sad disappointment, he had expected to find the conversion of many Indians—whole tribes of them—there were none converted; the meeting to the Prophet was "glorious and moistened with many tears."

To Booth the laying of the first log for a house by twelve men in honor of the twelve tribes of Israel as a foundation for Zion, was contemptible: to the Prophet "It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful."

The dedication of the Temple site was held up to scorn by Booth; to the Prophet, "The scene was solemn and impressive."

The conference on the 4th at the house of Brother Lewis—and which the Elders had come one thousand miles to attend—excited Booth's ridicule; to the Prophet "The Spirit of the Lord was there."

Few men can comprehend the glory of humble beginnings. They hold the acorn in contempt, not appreciating that in the tiny seed is the mighty oak enfolded. So in olden times, but few men saw the majesty and brightness and glory of God—Deity in fact—in the child at Mary's breast; but there, in that babe, and to be developed in the Father's way and time, was "all the fullness of the Godhead bodily." And so in these several humble and homely proceedings of the Elders of the Church in that month of August, 1831, was the beginning of God's Western

Zion—the founding of the Capital of the Christ's Empire in the Western hemisphere!

It is quite evident from the record of things that it was not so much the intention of the Lord in this movement at that time to found a city, as to begin the education of a people. The people then had not so much need of a city as they had of education in the things of the latter-day kingdom—to learn to know themselves—and also to know the world.

Two years pass over the heads of the saints in Missouri, and they are driven bodily from Jackson county and have to seek shelter among strangers, more than twelve hundred of them; while their homes, 200 of them, are burned or otherwise destroyed, their fields laid waste, and they are not permitted to occupy the lands they have purchased. A relief expedition is organized known as "Zion's Camp," consisting, all told, of 214 men and few women and children. Again four states are crossed, and the distance of nearly a thousand miles covered. The journey was remarkable; filled with dramatic events and thrilling experiences. But instead of victoriously marching into Jackson county, reinstating their exiled brethren upon their lands and maintaining them there despite the Jackson mob, when they arrive near the borders of Jackson county, it is discovered that the task is beyond them; cholera broke out among them, many are afflicted, a number die in great agony, the camp is disbanded. Some remain in Missouri to seek homes in the borders of the land of promise, more return to the east. "A fiasco," cries the world. A Latter-day Saint in Kirtland who thought so accosted Brigham Young on the street, "Well, what did you gain on this useless journey with Joseph Smith?" "All we went for," replied Brigham Young. "I would not exchange the experience I gained in that expedition for all the wealth of Geauga county." That was the county in which Kirtland was then located. Undoubtedly this was the main purpose of Zion's Camp, to give the brethren experience.

About a year later the Quorum of the Twelve and the First Quorum of the Seventy were organized, and upon the completion of their organization the Prophet said:

"Brethren some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham."

It was not so much, then, the purpose of the Lord to redeem Zion at that time by the movement known as Zion's Camp, as it was to develop men,—men for special missions, the mission of

being God's witnesses for the truth of the New Dispensation in all the world—men who might know themselves, and whom the world might know and trust because they had offered their all in sacrifice to the cause they represented.

Moreover, this body of men constituting Zion's Camp were being prepared for future events where this experience gained by a journey of a thousand miles by teams and camping by the way, would be most serviceable to the more than two hundred men participating in it. Of that company more than a score became the leaders—captains and lieutenants—in two great Exoduses; the first, for four years in the future, involving the removal of twelve thousand people from the state of Missouri to the state of Illinois; and the other, twelve years in the future, the great western exodus of more than twenty thousand Latter-day Saints from Illinois to the Rocky Mountains.

Doubtless of like import and purpose to this was that movement of Zion's Pioneers known to our history as the "Journey of Kirtland Camp," in which a company numbering 529 souls grouped in 105 families, made the journey in their wagons across four states, covering more than a thousand miles, camping by the way, and devising all manner of means to sustain themselves during the four months of that summer that it required to make the journey from Kirtland to Adam-ondi-Ahman, in Missouri. Kirtland Camp reached Missouri in the early days of October, 1838, just in time to be driven with the rest of the Saints from that state during the dreadful winter of 1838-9.

How useless the journey and sacrifices of Zion's Camp in view of this culmination! Certainly it was all useless if the settlement of Missouri lands, pioneering the lands of Zion, be regarded as the purpose in this and the other movements here reviewed. But what scores of captains God was developing in this Kirtland Camp expedition for that Greater Exodus, now but eight years future, that the Church must make from the United States into the wilderness! No wonder that exodus from Nauvoo and the subsequent journey of thirteen hundred miles into a desert wilderness was so marvelously successful. It was in the hands of veteran leaders who had been connected with these several other pioneer movements back and forth between Kirtland, Ohio, and Missouri, and finally from Missouri to Nauvoo, Illinois.

All these movements in the early experience of the Church if viewed as movements for the pioneering of Zion, in the sense of establishing the city and subduing the lands for an inheritance for the Saints—they must be set down as sad failures. If viewed from the standpoint of having for their purpose the ascertaining of the site of the City Zion, the "New Jerusalem" of the western world, the capital of the Church of Christ, that the Elders of the Church and the Church might henceforth bear witness of the place of the future sanctuary of God in the land of

Zion, until the time shall come for building the City and Temple, then these movements were not failures. And if to this be added the thought that in these several pioneer movements God was seeking men and a people, rather than a people seeking a landed inheritance, then these pioneer movements must be written down as splendidly successful. Through the experiences gained in those early years of the Church, all of which are carefully recorded and elaborated in our histories, and through the experiences of the Church in subsequent years, in Nauvoo and in these mountain valleys of the inter-mountain west, God has been preparing a people that shall be able to redeem Zion, when the Lord's time comes, and establish her no more to be destroyed. But meantime, through the experiences that He and the world have been giving the Saints in Missouri, in Nauvoo and in these mountains, God has been seeking His special Zion—a Zion more important than a locality, a city, or a land, however glorious they may be: God's Zion—the Zion that he is seeking—is more especially a People—for this is Zion, saith the Lord, "*the pure in heart*;" and it is more important that God finds and keeps them, than that they find and establish a City; and this He is doing—bless the Lord!

WILLIAM BUDGE,—ANCESTORS AND DESCENDANTS.

1. WILLIAM¹ BUDGE married Ellen Micklejohn Nov., 1770, and had:
 - i. JANET,² b. Jan., 1772.
 - ii. DONALD, b. Sept., 1773.
 - iii. JOHN, b. Mar., 1776.
 - iv. ESTHER, b. Jan., 1779.
 - v. GEORGE, b. June, 1782.
 - vi. WILLIAM, b. Aug., 1784.
 - vii. DAVID, b. Sept., 1786.
 - viii. BETTIE, b. Mar., 1789.
 2. ix. WILLIAM, b. 15 Aug., 1791.
 - x. GEORGE, b. Jan., 1794.
2. WILLIAM,² (*William*¹), was born Aug. 15, 1791, at Edinburgh, Scotland. He married (1), May 15, 1818, Mary Scott, the daughter of Thomas Scott and Mary Mathieson, b. 30 July, 1792, at Douglass, Scotland, d. July 10, 1842; (2) Jean Fife, b. Feb., 1810, daughter of — Fife and Mary Wilson.

Children of first wife:

- i. WILLIAM,³ b. Aug. 13, 1819, d. unm.
- ii. THOMAS, b. Aug. 6, 1821, md. Mary Calligan.

- iii. MARY, b. July 4, 1826, d. unm.
- 3. iv. WILLIAM, b. May 1, 1828, md. Julia Stratford.
- v. HELEN, b. April 2, 1831, md. Wm. W. Low. t
- vi. ANDREW SCOTT, b. Feb. 24, 1835.

Children of second wife :

- i. JEAN,^s b. Dec. 5, 1844, md. James Martin.
 - ii. ISABELL, b. Sept., 1846, md. Mr. Robson.
3. WILLIAM BUDGE,^s (*William,² William¹*) was born May 1, 1828 at Lanark, Lanarkshire, Scotland, married (1) Julia Stratford, b. Sept. 20, 1839, at Malden, Essex Co., England; (2) Eliza (Jones) Pritchard, b. Nov. 4, 1834, at Birmingham, Warwick, England; (3) Ann Hyer, b. Jan. 25, 1853, at Bountiful, Davis Co., Utah. He became a member of the Church of Jesus Christ of Latter-day Saints Dec. 31, 1848, and from that beginning he has been active in Church work. He came to Utah in 1860, arriving in Salt Lake City, October 5.

He has held the following Church offices and positions :

Ordained a Teacher by Matthew Gardner, May 27, 1849; ordained a Priest by John O. Angus, Sept. 22, 1850; ordained an Elder by Geo. B. Wallace, April 22, 1851; ordained a Seventy by Elder F. D. Richards, Oct. 21, 1855; ordained a High Priest and Bishop by President Brigham Young, in 1863.

He has been Bishop of Providence, Cache Stake, 1864-1870; presiding Bishop, Bear Lake Stake, Idaho, 1870-1877. President, Bear Lake Stake, Idaho, June 1877-1906. He was appointed President of the Logan Temple in 1906, which position he still occupies. He has filled the following missions :

To the North of England, April 20, 1851; to the South of England, 1852; to Switzerland, Aug. 28, 1854; to Saxony (in Germany), Sept. 20, 1855; to England, 1856-1860. Two years in London Conference. Two years as Counselor to the President of the European Mission; President of the European Mission, June, 1878, to Dec. 1880.

He has held the following civil offices :

Elected Justice of the Peace of Farmington Precinct, Aug. 4, 1862; appointed Postmaster of Providence, Utah, Mar. 22, 1865; appointed Assistant Assessor of Internal Revenue Div. No. 9, Terr. Col. District, Mar. 23, 1866; re-appointed Assistant Assessor Internal Revenue Div. No. 3 (same as No. 9) Col. District, July 15, 1868; re-appointed again on July 3, 1869; elected Assessor for Cache Co.,

Utah, 1865 to 1870; School Supt. Cache Co., 1865 to 1870; member Idaho Territorial Council for Oneida County, 1882; member Idaho Territorial Council for Bear Lake County, 1887; member State Senate Bear Lake County, 1899.

Children of first wife:

- i. WILLIAM,* b. Sept. 28, 1857, d. Nov. 1, 1857.
- ii. WILLIAM SCOTT, b. Feb. 7, 1859, d. Aug. 15, 1860.
- iii. EMILY, b. Oct. 26, 1860, d. Oct. 26, 1860.
- iv. JULIA, b. Nov. 11, 1861, md. C. W. Nibley. They had the following children: *Julia*, b. Aug. 19, 1886, md. Luther M. Howell Sept. 2, 1908; *Annie*, b. Oct. 20, 1888, md. Roy Bullen Oct. 20, 1911; *Margaret*, b. Mar. 4, 1891; *William Budge*, b. Nov. 29, 1893, d. Dec. 17, 1895; *Carlyle*, b. Aug. 20, 1895; *David Jesse*, b. Dec. 18, 1897, d. July 2, 1898; *Oliver*, b. Oct. 21, 1900, d. Oct. 27 1900; *Ruth*, b. Sept. 28, 1905.
- v. ZILPHA, b. July 23, 1863, d. July 24, 1863.
- vi. ANNIE, b. Nov. 6, 1864.
- vii. MARION, b. Jan. 1, 1867, d. Jan. 15, 1867.
- viii. ANDREW SCOTT, b. Jan. 8, 1868, d. Jan. 8, 1868.
- ix. LOUIS SCOTT, b. Jan. 15, 1869, d. Feb. 18, 1871.
- x. CHAS. PENROSE, b. April 8, 1872, d. Oct. 3, 1873.
- xi. MARY SCOTT, b. Jan. 27, 1875, md. H. Smith Woolley. They had the following children: *Leland Smith*, b. Feb. 1, 1898; *Arvilla*, b. Oct. 4, 1899; Hoyt Budge, b. May 7, 1903.
- xii. JESSE ROBT. STRATFORD, b. Sept. 14, 1878, md. Grace Hoff, May 27, 1903. They had the following children: *Ralph Stratford*, b. Feb. 16, 1904, d. Feb. 16, 1905; *Helen*, b. July 4, 1906; *Weldon Hoff*, b. Feb. 14, 1908, d. Sept. 9, 1909; *Ross Addison*, b. May 18, 1910.

Children of second wife:

- i. ARTHUR, b. July 30, 1862, md. (1) Alice Athay Sept. 22, 1883. They had the following children: *William Arthur*, b. June 25, 1884, md. Elizabeth Cole; *Ellen*, b. Mar. 14, 1886, md. J. R. Pugmire April 29, 1909. They have *Alice*, b. Feb. 9, 1910; *Nora*, b. Aug. 10, 1888, md. Geo. Cole, Sept. 6, 1910. They had Max Budge; *Eliza*, b. May 12, 1890; *Alice*, b. Aug. 3, 1892; md. (2) Fanny Morgan, Dec. 19, 1895. They had the following: *Preston Morgan*, b. Nov. 25, 1896; *Raymond*, b. Aug. 19, 1898; *Thelma*, b. Feb. 14, 1901; *Ruth*, b. April 15, 1905, d. April 15 1904; *Vernon*, b. Feb. 18, 1907.
- ii. NINA, b. Oct. 21, 1863, d. Aug., 1864.
- iii. HELEN, b. June 28, 1865, d. Aug., 1865.
- iv. ROSE, b. June 22, 1866, md. Joseph R. Shepherd Sept. 25, 1884. They had the following children: *J. Russell*, b. July 13, 1885, md. Lottie Nye Aug. 7, 1907. They have *Pearl*, b. June 21, 1908; *Alfred William*, b. Feb. 21, 1887; *Clarence*, b. Oct. 2, 1888, md. Anida Bowen June 3, 1908. They had the following children: *Lois*, b. Feb. 14, 1909; *Clarence Budge*, b. Feb. 12, 1911; *David*, b. Sept. 5, 1891; *Eva Rose*, b. July 24, 1895; *Harold*, b. Nov. 28, 1897; *Earl*, b. Nov. 29, 1899; *Louise*, b. Sept. 21, 1901; *Celia*, b. Oct. 20, 1905; *Ruth*, b. July 10, 1910.

- v. ALFRED, b. Feb. 24, 1868, md. Ella Hoge July 5, 1894. They had the following children: *Alfred Hoge*, b. April 17, 1895; *Drew William*, b. Oct. 26, 1896; *Ella Leona*, b. Oct. 3, 1898, d. Dec. 2, 1898; *Ina Elizabeth*, b. Jan. 14, 1900; *Ora Amelia*, b. Sept. 19, 1902; *Walter Lyttleton*, b. Mar. 3, 1896; *Bruce Carlyle*, b. Sept. 16, 1908; *Harold Hamer*, b. Nov. 21, 1910.
- vi. LIZZIE, b. Feb. 26, 1870, md. William Pendrey Sept., 1888. They had the following children: *William Budge*, b. June 19, 1889; *Hazel Eliza*, b. Oct. 18, 1893; *Warren Scott*, b. Nov. 24, 1899; *Alfred Lowell*, b. May 30, 1907.
- vii. CATHERINE, b. Aug. 29, 1872, d. May, 1880.
- viii. FRANKLIN, b. July 3, 1874.
- ix. FRANCES JANE, b. Mar. 10, 1876 md. Hezekiah C. Duffin Aug. 14, 1895. They had the following children: *Phillis Eliza*, b. May 31, 1897; *Hezekiah Budge*, b. Oct. 16, 1898; *Elma Cathelene*, b. Sept. 5, 1900; *Wilford Ray*, b. Aug. 9, 1905; *Edward William*, b. Mar. 18, 1907, d. Mar. 18, 1907; *Eila May*, b. Mar. 27, 1909.

Children of third wife:

- i. ISABELL, b. Feb. 27, 1869, md. Edward F. Davis Oct. 1, 1890. They had *Aseneth Isabell*, b. Sept. 20, 1891.
- ii. EZRA TAFT, b. Aug. 23, 1870, md. (1) Lilian Spencer June 12, 1895. They had the following children: *Ezra Spencer*, b. April 10, 1896, d. Feb. 27, 1898; *Louis William*, b. Sept. 10, 1897; *Cyril Spencer*, b. Nov. 22, 1899; *Wilford Woodruff*, b. Aug. 23, 1901; *Newel Rayo*, b. Dec. 19, 1903. Married (2) Ada Passey, June 6, 1906. They had: *Taft Passey*, b. Dec. 26, 1907.
- iii. OLIVER HYER, b. April 3, 1872, md. Margaret Sutton July 14, 1899. They had the following children: *Margaret Ann*, b. April 25, 1900; *Blanche Isabell*, b. Sept. 8, 1901; *Oliver Wendell*, b. April 27, 1903; *Clare Thomas*, b. Feb. 3, 1907; *Omar Sutton*, b. Aug. 15, 1910.
- iv. DAVID C., b. Sept. 27, 1873, md. Retta Bowen April 29, 1903. They had the following children: *Rush*, b. Nov. 19, 1904; *Ruth Ann*, b. Nov. 2, 1911.
- v. EDWIN STRATFORD, b. April 4, 1876, md. Winnifred Crouch, Jan. 23, 1901. They had the following children: *Winnifred Ivaloo*, b. Feb. 11, 1902; *Sarah Cloteel*, b. Feb. 11, 1904; *Edwin Stratford*, b. Aug. 3, 1907.
- vi. THOMAS B., b. Jan. 23, 1878, md. Duella Alvord Feb. 24, 1909. They had *Thomas Alvord*, b. Jan. 25, 1910.
- vii. CLARE, b. Aug. 21, 1881, md. Daniel S. Price April, 1905.
- viii. LILLIAS, b. Mar. 3, 1883, md. J. W. Hayward, Oct. 11, 1905. They had the following children: *William Budge*, b. July 22, 1906; *Willis Howard*, b. July 22, 1906; *Joseph Clare*, b. Mar. 13, 1910.
- ix. EFFIE, b. May 26, 1884, md. Edward J. Passey Jan. 30, 1907. They had *Cleone Louise*, b. July 15, 1908.
- x. LUELLA, b. Mar. 2, 1886, md. Andrew Weiser. They had *Ruth Nora*.
- xi. SETH, b. Sept. 16, 1887, md. Mary Roberts.
- xii. HUGH WALLACE, b. June 25, 1889.
- xiii. ALTA MAY, b. April 30, 1892.
- xiv. SCOTT MERRILL, b. May 24, 1895.
- xv. JEAN ELSIE, b. Oct. 14, 1898.

GENEALOGY'S PLACE IN THE PLAN OF SALVATION.

Read at the Quarterly Meeting of the Genealogical Society of Utah,
Assembly Hall, Salt Lake City, October 6, 1911.

BY NEPHI ANDERSON.

Every well-informed, consistent Latter-day Saint should believe in genealogy as much as he believes in faith, repentance, and baptism for the remission of sins; and this belief should be manifested in works, the same as belief in baptism, tithing or any other gospel principle is shown to be genuine by its fulfillment in actual practice. This statement, that every Latter-day Saint should be a genealogist, may, at first thought, seem a little extreme. It will be necessary, therefore, to establish the proposition by briefly pointing out what the Latter-day Saints believe regarding the salvation of the human race.

Summarized, it is this: God's work and glory is to bring to pass the immortality and eternal life of man; and this is accomplished through the operations of eternal law. "All kingdoms have a law given," says the Lord to the Prophet Joseph Smith, "and unto every law there are certain bounds also and conditions. All beings who abide not in these conditions are not justified." On the other hand, all beings are redeemed, justified, and perfected by obedience to the law given for their particular time, place, and condition.

The law by which all human beings who tabernacle on this earth may be justified and perfected was formulated in the heavens before this world was. The Plan of Salvation for the human race was there proclaimed, and we know it by the term, the Gospel of Jesus Christ.

The primary and fundamental principles of this plan or gospel are summarized by a recent writer as follows:

"First: Faith in God the Father, in his Son Jesus Christ, and in the Holy Ghost. We must accept them as the presiding authority in the heavens, who govern and control all things, who are omnipotent, just and true.

"Second: We must accept the infinite atonement of Christ, believing that he is the Redeemer of the world, both from Adam's transgression and from our individual sins on condition of our repentance.

"Third: We must repent of all our sins, giving our hearts to God, with the full intent of serving him.

"Fourth: We must be baptized in water for the remission of our sins, by one who is called of God and clothed with divine authority to administer in the ordinances of the gospel.

"Fifth: We must have the hands of those holding authority

placed upon our heads, and through their ministration receive the baptism of the Holy Ghost,—the Spirit of Truth and Prophecy that guides us in all truth.

“Sixth: We must be willing to serve the Lord with all our heart, mind and strength, keeping his commandments even unto the end.

“Upon these laws, salvation is based, and the promised blessings are unto all men.”

These principles being fundamental cannot be changed or annulled. They are co-equal and all-important. None of them can be omitted from the perfect plan. They are equally binding on all men, under all conditions, at all times, from the days of Adam to the winding-up scene.

But it will readily be seen that many generations of men have not had this law of the gospel among them. Through one cause or another, not always known to us, ignorance of the gospel of Jesus Christ has prevailed among many nations and people. The question then naturally arises, What about those who have not heard the gospel in this life? Not having known the law, how can these be justified? This problem has vexed the religious world for centuries. Christ and His apostles preached the universality of the gospel, yet there were the unlightened millions to account for. Were they lost? Such a thought was terrible, and yet some religious teachers advocated it, choosing the irrevokableness of God's law rather than His mercy and justice, when, to them, there seemed a conflict or contradiction. They pointed out the fact which the Master had proclaimed that “a man must be born of water and of the spirit” before he can enter the kingdom. If this is true, they reasoned, then those not born of water are not, neither can be in the kingdom, for in this life only is water with which to be born anew, and this life only is there time for repentance.

These theologians stumbled, and continue to stumble, because they have the half truth only. They are right in taking the plain statement of the Savior that baptism is essential to salvation, but they err in not knowing that the gospel can be preached to those called the dead,—those of the human race who have laid down the mortal body, and who dwell in the great world of spirits. How dense was the darkness of apostasy may be seen by what was taught regarding those who had died unsaved. Here is one sample only, taken from the writings of Jonathan Edwards:

“The Lord will trample them under his feet with inexpressible fierceness. He will crush their blood out and make it fly, so that it will sprinkle his garments and stain all his raiment; * * * In some heathen countries the manner of disposing of dead bodies is to dig a pit and put in it a great quantity of fuel, to put

the dead bodies on the pile and set it on fire. This is some image of the burning of dead souls in hell. * * * The whole world will probably be converted into a great lake or liquid globe of fire, a vast ocean of fire, in which the wicked shall be overwhelmed, in which the wicked shall be tossed to and fro, having no rest day or night, billows of fire continually rolling over their heads. They shall be forever full of quick sense; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall be forever full of glowing, melting fire, and also they shall be eternally full of the most lively sense to feel the torment. * * * The sight of hell torments will exalt the happiness of the saints forever; it will really make their happiness the greater, it will give them a more lively relish of it—oh, it will make them sensible how happy they are."

Such horrible teachings seem inexcusable in the light of the scriptures. Scholars, such as these teachers of terror claimed to be, should have known better. They had the clear teaching of the apostle Peter that the gospel was preached to those that were dead, and they also had Paul's declaration that there were those who were baptized for the dead. The early Christians had a knowledge of this truth. There is an interesting legend handed down from those times, based on the teachings of Peter, that Christ, "Being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison." This legend is called the "Gospel of Nicodemus." Here is a synopsis of it, taken from Plumtree's "The Spirits in Prison:"

"Karinus and Leucius, two sons of Simeon, were among those who had arisen from their graves at the time of the Resurrection, and had appeared to many. (Matt. 27:57). They tell the tale of what they had seen and heard in the world of the dead. They were with their fathers in the thick darkness, when suddenly there shone upon them a bright light as of the sun. Adam and the patriarchs and the prophets exalted at its coming. Isaiah knew it to be the light that should shine upon those who sat in the region of the shadow of death. Simeon saw that it was the light to lighten the Gentiles, over which he had rejoiced. The Baptist, doing also there the work of a fore-runner came to prepare the way, and to announce the coming of the Son of God. Seth narrated how Michael the Archangel had told him, as he prayed at the gates of Paradise, that one day, after five thousand five hundred years, the Son of God would come to lead his father Adam into Paradise, and to the tree of mercy.

Meantime, Hades (here personified as an actor in the drama) and Satan held counsel with each other, and were full of fear. He who had rescued so many of their victims upon earth, who had raised Lazarus from the grave, was now about to invade their kingdom, and to free all who were shut up in prison, bound with

the chain of their sins. And, as they spoke, there was a cry as of thunder: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." Hades sought in vain to close the gates and to set fast the bars. David and Isaiah uttered aloud the prophecies in which they had foretold this victory. Death and Hades trembled, and owned themselves conquered. They saw that One had come to set free those who were fast bound with the evils of their natures, to shed light on those who were blinded by the thick darkness of their sins. Hades and Satan wearied themselves in vain murmurs and recriminations. Adam and his children were rescued from the power of Hades; Satan and his hosts were left to take their places. Then the Lord stretched forth His hand and said, "Come unto me all my Saints who have my image and similitude." Adam and the Saints rose up from Hades with psalms of jubilant thanksgiving; prophets burst out into cries of joy. Michael the Archangel led them all within the gates of Paradise. There they were met by Enoch and Elijah, who had not tasted death, and were kept there until they should return to earth before the coming of Antichrist. There, too, was the repentant robber, bearing on his shoulders the cross to which he owed his entrance within the gates. The cross on which the redemption of mankind had been achieved was left, according to another version of the legend, in Hades itself, as a perpetual witness of the victory thus gained, that the ministers of Death and Hades might not have power to retain any one whom the Lord had pardoned."

The Fathers and the Reformers were divided on the question whether or not there is hope for the unconverted dead. Augustine, holding to the absolute necessity of baptism as a condition of salvation, held out no hope for those who had died unbaptized. Calvin carried this doctrine further, in that he applied it to infants also. Others were equally certain that in this life only there is salvation. On the other hand, the "Larger Hope" had advocates even among the early Fathers. Origen, who lived in the second century, taught a universal restoration, saying that when each sinner shall have received the penalty of his sins, that God will, through Christ, lead the whole universe to one end. Later, this doctrine was condemned by the Church of England, but later again declared not contrary to her teachings. Prominent among the modern English divines who held out hope for the dead was Fredrick W. Farrar, Dean of Canterbury. He delivered five sermons in Westminster Abbey on "Eternal Hope," which have had wide publicity.

These good men have done well, but they have not gone far enough. The question still remains to be answered, What about the saving ordinances of the gospel? May some be saved without them? If some, then the vast majority of the human race. If the gospel is preached to the dead, is it all preached, or only a part?

Surely, faith is taught, and repentance. But what about baptism?

And here is where the world lay in darkness until the Lord revealed through the Prophet Joseph Smith the principle of salvation for the dead. Then the light burst forth, and perplexing questions were answered. The gospel is preached in the spirit world,—the gospel in its completeness, including baptism in water for the remission of sins. The living on the earth may be baptized for the dead; and if the dead exercise faith and repentance, the earthly vicarious work will be credited to them as if they had done it themselves. Here, then, is harmony between the declaration of Jesus to Nicodemus (John 3:3-6), and Paul's reference to baptism for the dead. (I Cor. 15:29.)

It was on the 21st of September, 1823 that the angel Moroni announced the speedy restoration of these truths; and on April 3, 1836 in the Kirtland Temple Elijah the prophet delivered the keys pertaining to the salvation of the dead to Joseph Smith and Oliver Cowdery. The time had come. The hearts of the fathers should turn to the children, and the children to the fathers, lest the whole earth should be smitten with a curse.

Joseph received line upon line regarding this subject until the Nauvoo Temple was ready for ordinance work. He had a clear understanding of this restored principle. His later years were taken up with it. When in exile because of enemies he wrote to the Church on the subject. Here are some things he said:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation, *for their salvation is necessary* and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect, neither can we without our dead be made perfect.'"

"It is sufficient to know * * * that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the Gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fullness of times." (Doc. & Cov. 128:15, 18.)

At another time Joseph said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." Again, "This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." Also, "The Saints have not too much time to save and redeem their dead, and gather together their living relatives before the earth will be smitten."

What then are the principles underlying this doctrine of salvation for the dead? These at least may be named: First, that every soul, to be saved, must come under the unchanging law of the gospel. Second, that the whole race must be bound together into one complete chain. There must be a "welding link" between the fathers and the children. The hearts of the fathers and the children must be turned to each other. The salvation of the fathers is necessary to our salvation. We cannot go alone, unconnected, into the kingdom of our Father. Note again the wording of the angel's message: The tie that shall bind together the human race is not of cold compulsion, but *hearts* shall form the links from father to son from the first man to the last. How grand is the thought! Love, the eternal Father-love and Mother-love of Deity is the power that shall link together the human race!

And now, what has all this to do with genealogy? I hope the answer is already apparent. This welding together, link upon link of the families of the earth can only be done by getting the names of the individuals composing these families with certain facts regarding them, by which they can be identified,—dates of birth, and of death, where they lived, and to whom they were related. With these facts secured, proper records can be made, and the binding together can be accomplished, the work being done in the temples of the Lord, the living for themselves as well as for the dead.

This work belongs to the Latter-day Saints. It is a part of the restored gospel which we have accepted. The finding of these names with the proper data accompanying is the work of the genealogist. Has not the opening statement been proved true, that every Latter-day Saint ought to be a practical genealogist?

As the Lord prepared this land to be a land of liberty for the establishing of His Church and Kingdom, so has the Lord put into the hearts of the children of men to do preparatory work for this salvation for the dead. The hearts of the children have been turned to their fathers to a wonderful degree. Previous to the revelations of God to Joseph Smith, there was very little interest taken in genealogical matters; but shortly afterwards there was an awakening. In the year 1844 (about the time when baptism for the dead was first being performed) the first genealogical society was organized in this country at Boston, Mass. It is the New England Historic Genealogical Society, and is yet in a flourishing condition. From that beginning, many genealogical societies have been organized, both in this country and in Great

Britain. These societies have for their object the collecting, preserving, and publishing of the records of the past, both as pertains to towns and cities as well as families. The Boston society publishes a magazine which is now in its sixty-fifth year. This magazine is now so valuable that a complete set has been sold for as high as \$400, and a single volume for \$75. The librarian of this society, answering some questions which I asked him, says in a letter dated August 29, last:

"No one knows how many volumes of genealogy we have in our library. We have never taken the trouble to ascertain either how many volumes of genealogy or how many titles. Our chief concern has been to secure everything possible in this line in order that we might show any American genealogy called for. We are striving to make this the court of last resort. We have paid prices ranging from \$5 to \$150 each for pamphlets and broadsides which really have but little use except to make our collections complete. As to this library's rank, it is unquestionably first of its kind anywhere, for three reasons: first, its completeness in printed works; second, its manuscript collections; third, its duplicate copies."

The librarian of the Newberry Library of Chicago tells me that they have in that library about 6,000 volumes upon genealogy proper, besides about 3,000 volumes of town history, many of which contain genealogical matter; and about 600 volumes on heraldry and peerage. They have a wonderfully complete index in this library which contains approximately 1,000,000 names. The Library of Congress contains about 4,500 genealogical volumes besides a large number of works bearing on genealogical matters.

The first American work on genealogy was published in 1771. The second in 1787. The third in 1813. In 1874 a total of 400 genealogical works was listed. From that time to the present this class of publications has greatly increased. Every year sees a large number added to the list. The New England society reported in 1905 that it had been instrumental in having printed the vital records of 37 towns in the state of Massachusetts, and this good work is still going on. Other American societies are active gathering, preserving, and publishing genealogical matters. Thousands of individuals have been moved upon to spend much money and years of time to gather their family records and issue them in printed form.

A tidal wave of ancestry-searching has swept over the country. Periodicals have sprung up which confine themselves exclusively to genealogy. Newspapers are devoting departments to it.

Librarians and the custodians of public records bear record of this great movement. The libraries have become wonderfully popular, thronged by multitudes who have enrolled themselves in the army of amateur genealogists.

"What is the subtle attraction which draw these multitudes—the fascination which lures so many into genealogical research?" Asks a recent writer on the subject.

This awakening is not confined to the United States. In every nation where the blood of Israel has been found more abundantly, the hearts of the children have been turned to their fathers. Germany, Holland, Switzerland, and the Scandinavian Countries have become interested in gathering and preserving the records of the past, though not very much, as yet, has been published. In Great Britain, however, the interest is as keen and as widespread as in the United States. George Minns, the agent of the Utah Genealogical Society in Great Britain, recently wrote this:

"There is quite a busy hum in the genealogical hive at the present time, which has been steadily increasing since I first started on my career as record searcher, and there is evidence of its continuing to increase to indefinite proportions as time goes on. I have observed the gradual development of genealogical enterprises with the deepest interest; have seen the birth of many county and other societies. All these have the same object in view, namely, to bring to light the documents now more or less obscure, to preserve their valuable contents from possible loss through injury or natural decay; and to print, index, and disseminate the annals of the past.

"The result of all this labor facilitates genealogical research immensely. It is a great and a good work. Owing to the many hundreds of thousands of unarranged documents dispersed through the country, and the lack of adequate financial support, it will require many years to accomplish the printing and indexing of them all. Many as the difficulties are, there are a great number of persons of both sexes spending their time, talents, energy and means to further the cause. A good many of the old records, now hidden away in the nooks and corners of the "Old Country" are either practically unknown or unsuspected of having anything of interest to impart."

In the providences of the Lord the time came for some organization to be effected that would help the Latter-day Saints in their important work of searching after their dead; therefore, on Tuesday, November 13, 1894, at a meeting held in the Historians Office, Salt Lake City, the Genealogical Society of Utah was organized. A document had been prepared and signed by the following: Wilford Woodruff, George Q. Cannon, Joseph F. Smith, John Nicholson, James H. Anderson, Amos Milton Musser, Lorenzo Snow, Franklin D. Richards, James B. Walkley, Abraham H. Cannon, George Reynolds, John Jaques, and Duncan M. McAllister. The document stated:

"We, the undersigned, members of the Church of Jesus Christ of Latter-day Saints, do hereby associate ourselves together in an

organization to be known by the name and style of 'The Genealogical Society of Utah,' the purposes of which are benevolent, educational and religious—pecuniary profit not being the object; benevolent in collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood in the doctrines and discipline of the Church of Jesus Christ of Latter-day Saints and set forth in the revelations of God; said association to be conducted in harmony with the rules and order of said Church."

Church Historian, Franklin D. Richards, tendered the large upper room in the Historians Building for the use of the Society, which it still occupies.

The Society's growth was slow in the beginning, but within the past few years it has developed wonderfully, owing to the keen interest and active work of its officers and committee workers. In 1895 the Society had 28 life and 20 annual members. In the library were deposited about 100 volumes. Up to date there have been 738 life and 1712 annual members admitted to the Society. A few of these life members have, of course, died, and perhaps one fourth of the annual members have at the present date not renewed their membership; but these figures will give an idea of the growth of the Society. There are now 2,000 volumes of genealogical works in the library. These consist largely of American and English family history, vital records, parish registers, town and county histories, bound volumes of genealogical magazines, including a complete set of the New England Historical and Genealogical Record, charts, and other publications bearing on the subject of genealogy and history. A beginning has been made in Scandinavian, German, Dutch, French, and Italian genealogies, with prospects of substantial additions to these sections. The library is open to members each week from 9 a. m. to 5 p. m., excepting on Saturdays when it closes at 1 o'clock. A librarian is present to help beginners in the work. The membership fees of the Society are: life membership, \$10 with two years in which to pay it; and annual membership, which costs \$2 the first year and \$1 yearly thereafter.

This, then, is the Society that presents itself before the Latter-day Saints for their encouragement and support. The belief of our people on the subject of salvation for the dead makes it of the utmost importance that every printed record of the dead, dealing with names, dates, and relationships ought to be accessible to the Latter-day Saints. Because of the limited demand for such books, usually no more than 150 copies are printed. This makes the books costly,—and yet we ought to have them. Every year an ever-increasing number of such books are being printed. The

British parish register societies are issuing two or three volumes each year. The Genealogical Society of Utah subscribes for all such books as soon as they are issued. Books are also being printed in foreign nations, and we ought to have all of these, as fast as they come from the press. But this takes money, hence the need for the membership fees.

The question is frequently asked, What advantage will come to me by my becoming a member of the Genealogical Society? It is yet human to want to know what the personal gain will be by an investment in time or means. Some say they cannot use the library because they do not live in Salt Lake City. Others excuse themselves by the fact that there are no or few books in the library containing their family names.

Although many have obtained thousands of names from our books, and there are thousands of names yet awaiting the searcher, yet no one can be assured that his family name or genealogy can be found in the records of the library. But what of that? Do the saints ask to be assured before they will accept a call to go on a mission that they shall reach some of their own kin with the gospel? In any good work of the Church, does it matter just who are benefited? All selfishness is eliminated from the work for the dead. One soul is as precious as another, and all should have an equal chance for salvation. What if those from a distance cannot, at present, make personal use of the library. By their membership support they are giving opportunity to someone else. And who shall say who is doing more, he who does the work or he who makes the work possible. "No man liveth to himself, and no man dieth to himself." The whole human race is bound together by the relationship of blood, and kinship with God; therefore no good deed can be done to or in behalf of any fellow being but that it will become part of the great whole of good which is to save the race.

The Genealogical Society publishes the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE to assist it in its work. The magazine is exchanged with many others of its kind, and many valuable books are obtained by review notices in its columns. Special attention is called to the coming volume for 1912, because, besides the many articles of general and family history, there will be published a series of lessons in genealogy written especially for the Society by Sister Susa Young Gates. Sister Gates has for some years been instructor in classes for the study of genealogy, and these lessons are an outgrowth of her work. They will be invaluable to all who wish to make a beginning in the work, as they are practical and helpful.

In conclusion, let me suggest the future of this work. I see the records of the dead and their histories gathered from every nation under heaven to one great central library in Zion—the largest and best equipped for its particular work in the world. Branch libraries may be established in the nations, but in Zion will be the

records of last resort and final authority. Trained genealogists will find constant work in all nations having unpublished records, searching among the archives for families and family connections. Then, as temples multiply, and the work enlarges to its ultimate proportions, this Society, or some organization growing out of this Society, will have in its care some elaborate, but perfect system of exact registration and checking, so that the work in the temples may be conducted without confusion or duplication. And so throughout the years, reaching into the Millennium of peace, this work of salvation will go on, until every worthy soul that can be found from earthly records will have been searched out and officiated for; and then the unseen world will come to our aid, the broken links will be joined, the tangled threads will be placed in order, and the purposes of God in placing salvation within the reach of all will have been consummated.

We live in the day of small beginnings, as far as this work is concerned. We are still pioneers. We are but helping to lay the foundation of the "Marvelous work and a wonder that is about to come forth among the children of men." And now, in the words of the Prophet Joseph Smith, (Doc. & Cov. 128:19-24) : "What do we hear in the gospel which we have received? A voice of gladness! a voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold, thy God reigneth! * * * *

"Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren; and on, on to the victory. Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free. * *

"Behold, the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth; for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance."

LESSONS IN GENEALOGY.

BY SUSA YOUNG GATES.

THE GENEALOGIST AT WORK—APPROXIMATING DATES AND METHOD
OF RECORDING.

There is need of constantly emphasizing the importance of accuracy in the study and practice of genealogy. It is a difficult matter for persons with the imaginative temperament to drill themselves into the strict lines which must be maintained in this study. Men are naturally more logical, precise, and accurate than are women; while women with their keen emotions and subtle perceptions naturally shun all effort which requires exact thinking and calculation. However, this is no good reason why women shall not cultivate the rigid accuracy demanded in the matter of preparing genealogy, any more than it would prevent them from grasping the elementary principles of bookkeeping in order that their housekeeping can be done with system and order. Yet even in bookkeeping some women, and even some men, will charge up slight deficiencies to profit and loss without going to the bother of hunting out the cent or two that is lacking to strike the proper balance. Such a course will not be permissible in genealogy. What is not ascertained from printed records, or authentic manuscripts must be left out or set down as tradition or probability. No loose statements of facts or dates can be tolerated in genealogy. This matter will be spoken of again, in its proper time and place.

Now, in regard to the actual work of the genealogist. We spoke in a former lesson of the value of writing down all family names and all traditions of names or dates, each recorded as fact, or as tradition, just as they actually are. We shall consider now somewhat as to the manner in which this information is to be recorded. Let us repeat the need of putting all names and information down in a pencil notebook first, before attempting to write them in the record for temple work. No matter where the names are obtained, whether from memory, or from a printed family history and genealogy, or from miscellaneous books in a library, or from any source whatever, each name should be set down in a pencil notebook, which has been properly prepared on both the fly-leaf and cover with owner's name, address, and date of commencing work. Then, there is an order in which these names should be written; and it is this order which we propose to take up at this time and more fully explain.

The pencil record should always begin with the oldest known ancestor. Moreover, only one family line should be written in a notebook, or in the record book. To illustrate: if the family name be Jones, the line of Jones should be confined to one or more books;

we must not add other family lines on the maternal side of the family in the Jones book, except the wife and one generation of the married daughters. For instance, if John Jones were my great-grandfather, and was the oldest ancestor which I knew anything about, I would begin my record with John Jones. Next I would add the name of his wife, which was Mary Hale. Their children would next follow in regular order; and it would generally happen that some of those children would be daughters. One of these daughters, say Mary Jones, would marry William Smith. Then that marriage would be recorded in my book, with the name of their children, but go no farther on the William Smith line. The proper way, and the only safe way, is to write all of one family line in one or more notebooks first, and then to record them so, in direct unbroken lines in the family record of temple work. The notebooks and the family records should bear the superscription, "The Jones Family," and should be confined simply and only to the Jones family.

As an example of the confusion which would arise, and which now does actually arise, let me suggest that if any one of you will stop to count your ancestors back for twenty-three generations you will find that you have millions of grandparents in that number of generations. Think of the resulting confusion, unless each line is kept strictly to itself. This must be done by us all, even if our names cover but a few pages of either notebook or record for temple work. Paper is cheap; records are not too expensive; neither is so expensive as the consequent confusion which will inevitably follow unless we are particular in this matter. One other word on this point. It is not wise for the beginner to take up too many family lines at once; let him be contented to begin slowly and to learn correct methods, before launching out too far. It happens that some men lose months of time and much money by disregarding this rule; they are like children who begin to make a collection in botany; and so enraptured are they with the sight of many flowers that they get a leaf of one and a stem of another, and really make no collection at all by their hurry and lack of systematized labor.

Having your clean open notebook before you, and having also some family names furnished you by a relative, or taken from some book, what next must you do? Write at the top of your page, the name of the heir in the family, at whose instance this work is done. This should be, if possible, the eldest living male representative of the family, who is a member of the Church. This matter also will come up in a subsequent chapter, for there are some important things connected with this, which have no place in this present discussion. Write, therefore, the name of the heir in the family at the top of the page, for all your relationships must be counted from this one man, or woman. This is important for record in both notebook and record of temple work. Then, write the source of your information, whether it be from memory,

from letters or from books, giving titles and volumes of books used, if the family names are taken from printed books. Then your information follows in natural course. The first thing to be asked about anybody's genealogy, is when he or she was born; next follows where he was born; and the date of death follows. Thus:

NAME	RELATIONSHIP OF THE LIVING HEIR	WHEN BORN			WHERE BORN			WHEN DIED		
		Day	Mo.	Yr.	Town	Co'ty	State or Country	Day	Mo.	Yr.
John Jones		12	Nov.	1787	Lynn	Essex	Mass.	about		1820

You are now ready to ask many questions as to this name I have here set down; for instance, you want to know what you are to do if you are ignorant about the relationship of the man John Jones to the heir in your family whose name appears at the head of your page. If you are perfectly sure, that John Jones is a relative and you cannot designate the exact relationship, then write "relative" in the proper column. If you can only guess at this, then write "friend" in that column. You must never guess at relationships any more than you shall guess at dates, unless you record your guessing as "guesswork." There is a certain amount of guesswork done in genealogy and we shall treat that now; for you are asking me what you shall do if you are ignorant of the birth date of your first ancestor. That is a very common thing when we get back a few generations; therefore, now we are justified in doing some "guesswork." But this must be done after a proper and long-accepted method among genealogists, and it must also be labeled as guesswork; that is, we write in a supposed date and insert the word "about," preceding such and such a date. For instance: if we did not know the birth date of this man John Jones, we would first inquire if there was any marriage date, or if he had made any deeds or was spoken of in any history which would identify his probable birthdate. If the birthdate of his eldest child is known, we approximate a birthdate by assuming that the father is twenty-five years old when his first child is born and the mother about twenty. This is the regular method adopted by all genealogists, and it actually proves very satisfactory. Or, if the date of any child subsequent to the first is known, it is safe to allow two years between each child. Next, count back to the birth-date of the first child and then make the statement that the father was born "about" twenty-five and the mother "about" twenty years before that time. But, says one, how can you allow this guesswork when you say it is important that no guesswork shall be indulged in? The great point of difference is that we shall label our work as guesswork, by always adding to any supposed date the word "about" which shows us that it is simply a guess-

work date and that we have nothing but circumstantial evidence to guide us in the matter.

Now we have to approximate the birthplace of John Jones. We will suppose that no one knew where he was born; but if we know any town where he had lived, we could say, "of" such and such a town. For instance, he might have had children born in Lynn, or made deeds there, or been one of the town council in Lynn; but even so, we shall not assume that he was therefore born in Lynn, but shall write before the word Lynn, "of," which shows that John Jones lived at one time in Lynn. If our information on that point is not reliable, but is supposition, we must write it as such; that is, we will say, "Probably of Lynn," and leave the matter to be definitely settled at a future time. But we must certainly know one or two things. We must know that John Jones was a resident of America or of Europe; that he lived during such or such years; for it is mockery to write the names of John Jones as our ancestor if we are ignorant of when or where he lived or died. Some reasonably certain dates are necessary. We could not well be ignorant of his place of residence, for if we knew his name, we should be pretty sure to know also where and about when he lived or died. A marriage date is very acceptable in place or in lieu of the birth-date. (Occasionally genealogists estimate the birth-date and add the marriage date in the death column or above the birth-date.) If there are no other dates but a death-date, other facts should be at hand to indicate that the person was an adult. For instance, there may be a will in which the man is named as a witness or the wife may be spoken of as a "widow;" either of these facts would establish a good suppositious date of death, as well as indicating adult life. In any case, however, we must be scrupulous in regard to adding the word "about" to any date except those which are established by record.

So much for the record of one man. Now we will take up the wife and children of one man and put them in proper order in our records.

Let us now take a man's name as a model, give him a family, and study out the form in which we are to record his data, which will constitute a working model for our own lines of research.

To begin with let me take my third great-grandfather, William Young, and about whom I have only scant information. We will take this William Young as an example of family tradition, and later on will take up a name which has been found in books in the library; thus making our model full and complete that all may understand how to get to work.

William Young then, is the name of my third great-grandfather. When was he born, and where was he born? No one knows, so far as my knowledge goes. What then may I set down on my pencil notebook as the beginning of my record? I say that I know that William Young was my third great-grandfather; do I

know his wife's name? Yes, her name is Hannah Healy. So now, let us set that much down, thus :

NAME	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
William Young Hannah Healy			

Why do I write her name as Healy, when I know that she was married to William Young, you ask? Can I be sure that she was married? Under any circumstances, if I know her maiden name I will use only that, and will not write her name as Young, until she has been sealed to her husband in the temple. Therefore, her name appears as Hannah Healy. What would you do, says one, if you did not know her maiden name? Then, I would write her name as Mrs. Hannah Young. Again, what would you do if you didn't even know her first name? Then, I would write her name as "Mrs. William Young;" and that would be permissible, as it would serve as a clue, simply, until she was baptized for and sealed to her husband, when she really would be Mrs. William Young. So then, we go on:

What about William Young's birth-date? I know nothing about it, so what shall I do? Let me remember that I am acquainted with two important facts: I know that he was possessed of property and was buying and selling town lots up in Barrington, N. H., in the year 1721, and I know that he made a will in 1747; I also know that he had two children, one of whom, Joseph, was under age in 1747. So I have a date clue to work upon. Elizabeth, his first child, was married and had one child at the time of her father's will, so there is another sure date clue. Therefore, until I have more exact data, I shall set down in the death column the fact that William Young made his will in May, 1747, and died soon after, probably in same year. If his daughter was about twenty when her first child was born, June 13, 1743, that would make Elizabeth born about 1723. Then, here is a date clue for her father; if she, being the eldest child, was born about 1723, we would allow the usual twenty-five years between her birth and that of her father—making him born about 1698. Thus, we would record his birth as being "about 1698." Then, we have the place of his birth to be passed upon. We are not able to say anything about that, as he was as likely to be born in England, or Scotland, or Wales as he was in the new colonies of America. So we shall add to his birth-place column, these words: "Of Hopkinton." Why? Because I know from his will that he lived in Hopkinton. Thus we have established important dates and places to write down after this man's name. Now, what about his wife, Hannah Healy? And how am I sure that she was his wife, when I know nothing of their marriage? I quote again from his

will, made in 1747, and there he speaks of "his wife, Hannah Healy Young." Indeed, that is where I found that his wife's maiden name was Hannah Healy. If I do not know her birth-date, then I am justified in giving her the usual time from the birth of her first child, which is twenty years, and we shall say that she, the mother Hannah, was born "about" twenty years before her first child, thus making Hannah born "about" 1703. To continue, we shall also say that Hannah, the wife, was "of Hopkinton," because we know that her husband lived there and she must have been with him. His wife was alive in 1769, according to court papers, so we shall write in the death-date column, that Hannah died "after" 1769. Thus, now, we may fill out these blank places in our record:

NAME	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
William Young	About 1698	Of Hopkinton, Mass.	Will dated May 1747
Hannah Healy	About 1703	Of Hopkinton, Mass.	After 1769

Now, we are ready to go on with the children of this couple. I have omitted to speak of my relationship to these names, as I wish to take that up in full in another place; neither have I begun to number them, as yet. That will all come in its time and place. Let us now see what we can tell about the children, and just where and how we are to record them. What were the names of William's children, and where did I get their names? It might be that I got them from some relatives of the family, or from an old Bible, or from memory. Whichever way I received them, I must set them down exactly as I receive them and must put any guess work in to my record as "guesswork." So now, let us go on. William and Hannah had two children; their names were Elizabeth and Joseph. I don't know when or where either was born; but I have some clues even here. I know that the daughter Elizabeth was married to Elisha Hall and that her first child was born in 1743. So I am safe to set her birth date down with the usual allowance of twenty years between her birth and date of first child's birth. This makes her born "about" 1723; and as I know nothing about her death, except that her name appeared in the court papers of which I have spoken made out in 1769, I shall add that she too died after that date. As to her place of birth, not knowing that, I shall write ditto marks under the birth places of her parents, as she lived in the same place with her father. I go on with Joseph, the son. He was under age when his father died in 1747, and was considerably younger than his sister, as their mother and Elizabeth were made joint guardians with the pastor, Rev. Samuel Barret of Hopkinton of the minor child Joseph in his father's will. Joseph was married

in 1749, but was then very young, and his wife was considerably older than himself. So we shall put Joseph's birth-date down as "about" 1730. We know that both of these, Joseph and Elizabeth, lived and died in Hopkinton, although we know nothing of their place of birth, so we shall say, they were "of Hopkinton." We know approximately of Elizabeth's death-date, and are sure of Joseph's, and shall insert them in the death column. Let us now write out this information properly:

NAME	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
William Young	About 1697	Of Hopkinton, Mass.	Will dated May 1747
Hannah Healy	About 1703	Of Hopkinton, Mass.	After 1769 ✓
CHILDREN			
Elizabeth	About 1723	Of Hopkinton, Mass.	After 1769
Joseph	About 1730	Of Hopkinton, Mass.	After 1769

Thus we have one generation arranged. And now, let us go right on with their children, for there begins another difficult part of our recording. Which shall we take first—the son or the daughter? Certainly we should take the eldest child, be it boy or girl. Thus, then we shall go on with Elizabeth, who married Elisha Hall. We shall give her husband's name first in the record, as that is the legal and proper way, even if the man be not one of our family line. Then we shall give the names of the children. For temple work we are not supposed to go beyond one generation in the Hall line. Any other data about the Hall family should be taken up by some descendant of the New England Hall family in the Church. Here let me suggest something that would prove of infinite value to all families in the Church: if we know of family lines connected with our own, or bearing a surname which occurs in our record, we should furnish such a family with a duplicate of their family names as they appear in our record. For instance: if I am aware of any of the Massachusetts Hall family in the Church, it would be a courteous and a very useful thing for me to write out a transcript of this Hall line so far as I have it, and send it to the head of the Hall family. Thus he will not duplicate the work I may have done, and he may moreover secure some valuable information which he did not have.

(TO BE CONTINUED.)

ERASTUS SNOW.

Erastus Snow was born at St. Johnsbury, Caledonia county, Vermont, November 9, 1818. As shown in his genealogy, he was on his father's side, a descendant from the early settlers of Massachusetts. His mother was a member of the Wesleyan Methodist Church, and Erastus early became impressed with religion. In the spring of 1832 Elders Orson Pratt and Luke S. Johnson brought "Mormonism" to the Snow family, all of whom received it except the father and two sons. Erastus was baptized at the age of fifteen, February 3, 1833. He was soon ordained a Teacher in the Church and shortly afterward a Priest. He was ordained an Elder, August 16, 1835. From the beginning of his connection with the Church, he was busy doing missionary work,—in preaching, baptizing, and organizing branches.

He left St. Johnsbury November 8, 1835, and traveled westward to Kirtland, Ohio, a distance of seven hundred miles. Here he met the Prophet Joseph Smith, and lived with him several weeks. He attended the Elder's School during the winter, and was ordained a Seventy. April 16, 1836 he went on a mission to Pennsylvania. He was absent eight months, during which time he traveled 1600 miles, preached 220 sermons, baptized 50 people, and organized several branches of the Church. During this mission he suffered much persecution from those who opposed him.

From now on Erastus Snow was nearly continuously in the mission field, in the adjacent states, traveling from place to place, holding extended discussions with opposing preachers of various denominations, ministering to the sick, and performing the many and varied duties of a preacher of the gospel. He left Kirtland in company with about fifty others of his faith for Missouri, June 25, 1838, traveling principally on the Ohio, Mississippi, and Missouri rivers. In Missouri he met his parents who had recently arrived from Vermont. These were ill from fever and ague, so the son helped them with his manual labor.

During the troubles which the "Mormons" experienced in Missouri, Erastus Snow bore his part of danger, exposure and suffering, taking part in the defense of Far West, although hardly able to walk from the effects of fever and ague. During the winter of 1838 he taught school in Far West, Mo., and married Artimesia Beman, December 13, 1838. At this time Joseph Smith with others of the "Mormon" leaders had been taken to Liberty Jail and were kept there under trying conditions. Erastus Snow, with others, journeyed to Liberty, and in an effort to have the Prophet released, they were themselves placed under arrest and locked in the jail. Threats of a violent character were made upon their lives, but the Prophet assured them that they would not be harmed. When they were brought to trial, Mr. Snow, by the advice of the Prophet, pleaded their cause without the aid of

a lawyer, and he presented their case so favorably and ably that the attorneys flocked around him, wanting to know where he had studied law, stating that they had never heard a better plea. Mr. Snow was discharged and the others were released on bail. During the effort to secure the liberty of Joseph Smith and his companions, Mr. Snow took a leading part, visiting the authorities at Jefferson City, and finally succeeded in getting a change of venue for his friends, during which they made their escape from the guards, who were not anxious to retain them longer.

Mr. Snow moved with his family to Quincy, Illinois, in April, 1839. The next month they moved to Montrose, Iowa, across the Mississippi river from Commerce, Ill., afterward Nauvoo. Later he lived in Nauvoo. For the next seven years his time was mainly taken up by missionary labors in the Eastern and New England states, where he had many stirring and interesting experiences. At the martyrdom of the Prophet Joseph Smith, he returned to Nauvoo, sharing with the people the trials of losing their leader, and doing his part to comfort and help the people.

When it became evident that the people of Nauvoo would have to remove, and the great exodus westward was planned, Erastus Snow was sent to Quincy to obtain supplies for the Pioneer company. Upon returning to Nauvoo, he prepared himself for the westward trip. With his family, he left Nauvoo, February 16, 1846. While crossing the river, the boat capsized, resulting in the loss of some of his property and the narrow escape of his oldest child from drowning. That summer they spent with the moving and temporary camps of the "Mormon" people in Iowa, suffering with them in their trials and tribulations. During the winter he made several trips to St. Louis, Mo., and other towns for supplies for himself and friends.

At a special conference of the Church held April 6 and 7, 1847, at Winter Quarters, Erastus Snow was selected to be one of the Pioneers to march across the plains and mountains to find a place of refuge for the "Mormon" people where they could live their lives in peace, undisturbed by mobs. Under the leadership of Brigham Young, this famous band of 143 brave men crossed plains and deserts and mountains, arriving in Salt Lake Valley, July 24, 1847. Erastus Snow and Orson Pratt were the first of that company to enter the Valley, they having been sent ahead of the main company, and arriving on the site of Salt Lake City on the 21st. Mr. Snow's journal gives a detailed and interesting account of this journey, which journal (edited by his son Moroni Snow) has been published in Volumes 14 and 15 of the "Improvement Era."

After taking part in laying out the city and building the Old Fort, he started on the return trip east to bring his family. During his absence his young daughter, Mary Minerva, had died. He had also lost a son at Winter Quarters, Sept. 7, 1846. Instead of

remaining with his family he was appointed to visit his fellow-religionists in the Eastern and Southern States for aid to the driven and destitute people. He was absent three months. On his return, he prepared for the westward trip. He arrived in Salt Lake Valley with his family, Sept. 20, 1848.

February 12, 1849 Erastus Snow was called and ordained one of the Twelve Apostles of the Church. Following his ordination he continued as he had done to labor with mind and hands to build up the country and to strengthen his people.

At the October, 1849, conference of the Church, Erastus Snow received an appointment to open the door of the gospel to the Scandinavian countries. He left Salt Lake City on the 19th of October, and after a long and adventurous journey in which he visited branches of the Church in the United States, England, Scotland, and Wales, he landed in Copenhagen June 14, 1850. He had with him Elders George P. Dykes and John E. Forsgren. These went actively to work. He remained in this mission until March 4, 1852, at which date he sailed from Copenhagen. During this time he supervised the translating and printing of the Book of Mormon, the Doctrine and Covenants and a number of other doctrinal works. He also compiled and issued a hymn book, and began the publication of the "Skandnaviens Stjerne" a magazine which is still being published as the organ of the Scandinavian mission. Flourishing branches of the Church were established in Denmark, Sweden and Norway, and this was the beginning of the very successful missionary work accomplished in the Scandinavian countries.

Erastus Snow arrived home in Salt Lake City, August 20, 1852. The following year he was called in connection with George A. Smith to gather fifty families and strengthen the settlements in Iron county. The next year he was sent East to take charge of the Church in St. Louis and the Western States. Here he began the publication of a periodical called, "St. Louis Luminary," and looked after the emigrants who were moving westward over the plains to the Valley. He returned to Salt Lake Sept. 1, 1855. He filled various other missions East and South; and from now on to the close of his life he was closely identified with the development of Southern Utah, New Mexico, Arizona, and Colorado. For many years he presided, spiritually, over the Church in the southern parts of the territory, being regarded as the founder and father of the "Dixie" mission. He also represented the southern counties in the legislature for many years and was prominent in the organization of the new territory.

Erastus Snow was remarkable for diligence, untiring zeal, and energy. Perhaps no other man among the Pioneers of the West did more pioneer work. He was kind-hearted and benevolent, a man of fine appearance, and strongly built. Like all great men, he had his peculiarities. Sometimes when he was occupied with some deep thought, he apparently took but little notice of

things around. Sometimes when he was asked a question, he would not answer it until the next day, or perhaps still later. Frequently, some would think he did not hear their question, but he seldom failed to answer it at some future time. Erastus Snow's name and works will live forever in the generations of the people whom he served so well, for he was indeed a great man, achieving that greatness through the only royal road,—that of service to his fellow-man.

He died in Salt Lake City, May 27, 1888. The following tribute was recently paid to Erastus Snow by President Joseph F. Smith:

“As an orator and profound reasoner, I always felt impressed that he had no superior, especially when he warmed up to his subject, and entered into his discourse with the full force and energy of his active and vigorous mind. As a counselor, his wisdom was manifest from every point of view. As a colonizer and builder, from the pioneer days to the completion of his work, he was equal to the foremost of his associates. In point of endurance and perseverance in whatever he engaged, he was untiring and almost inexhaustible. As a legislator or statesman, he was the peer of any of his associates, among whom were the builders of this commonwealth. One of the marked peculiarities of his character was continuity and perseverance in whatever he undertook to do, until his object was attained and his purpose accomplished. Nothing could turn him aside from the discharge of his duty. He was, without doubt, a chosen and an effective instrument in the hand of God for the accomplishment of the mission assigned him, in which he always concentrated his mind, and threw the whole force of his vigorous and noble spirit. As the head of a numerous family, he was an example to all mankind. His friendship was always true and boundless. I esteem him as one of the great men not only of the Church of Jesus Christ of Latter-day Saints, but of the world.”

ANCESTRY OF ERASTUS SNOW.

Richard Snow, the ancestor of Erastus Snow, is known to have been a resident of Woburn, Massachusetts, as early as 1656, and he may have settled there some years previous to that date. The fact that the birth to him of a son, Daniel, is recorded there as having occurred on the 4th of February, 1644-5, would indicate that he was residing there then, but a local historian thinks he was not in Woburn so early. John and James, who were undoubtedly his sons, though no record of their birth as such appears at Woburn, are supposed to have been before he settled there. That they were older than Daniel is indicated by the date of their mar-

riage. In 1659 Richard Snow was relieved from military duty on account of infirmity, and in June, 1667, his will was proved. It was attested by Francis Wyman and Allen Converse.

A Richard Snow embarked in the ship *Expedition*, from Gravesend, England, on the 20th of November, 1635, with a large number of other passengers, bound for Barbados. He was then aged twenty-eight years. As is well known, a great many immigrants who finally settled in New England, sailed for, and for a time sojourned in Barbados. A number of persons who were fellow passengers of this Richard Snow, are later found in New England, and it is not at all improbable that he is the person who settled in Woburn; if so, he was born in 1607. The name of his wife is unknown.

1. RICHARD SNOW,¹ an early inhabitant of Woburn, Massachusetts, had the following children, the first two having been born, as is supposed, before he settled there:
 2. i. JOHN,² b. ab. 1640, d. 25 Nov., 1706.
 3. ii. JAMES, b. ab. 1642.
 - iii. DANIEL, b. ab. 4 Dec., 1644-5, d. 8 July, 1646.
 4. iv. SAMUEL, b. 28 Mar., 1647.
 5. v. ZACHARIAH, b. 29 Jan., 1649.
2. JOHN² SNOW (*Richard*¹), b. ab. 1640, m. —; settled at Woburn where he d. 25 Nov., 1706. His children were:
 6. i. JOHN,³ b. 13 May, 1668.
 7. ii. ZERUBABEL, b. 14 May, 1672.
 8. iii. TIMOTHY, b. 16 Feb., 1674-5, d. 4 Mar., 1747.
 - iv. HANNAH, b. 6 June, 1677.
 - v. MARY, b. 4 Aug., 1680.
 - vi. EBENEZER, b. 6 Oct., 1682, d. 11 Feb., 1704.
 - vii. NATHANIEL, b. 16 Nov., 1684.
3. JAMES² SNOW (*Richard*¹) b. ab. 1642, m. —; settled at Woburn, where he had:
 - i. JAMES,³ b. 10 Aug., 1671.
 - ii. ABIGAIL, b. 25 May, 1674.
 - iii. LYDIA, b. 5 Sept., 1676.
 - iv. SARAH, b. 18 Feb., 1679.
4. SAMUEL² SNOW (*Richard*¹) b. 28 Mar., 1647. Settled in Woburn; m., first Sarah —, who d. 15 June, 1686; he m., second, Sarah Parker, who was b. Cambridge, Mass., 6 Jan., 1660, and d. 28 Jan., 1694-5.

Children by first wife:

- i. SAMUEL,³ b. 8 Feb., 1669-70.
- ii. SARAH, b. 28 May, 1672.
- iii. DANIEL, b. 9 July, 1674.
- iv. ABIGAIL, b. 4 April, 1677.
- v. RICHARD, b. 10 Dec., 1683.
- vi. HANNAH, b. 8 June, 1686.

Children by second wife :

- i. DEBORAH, b. Oct., 1687, d. 30 Dec., 1687.
- ii. JOANNA, b. 10 Feb., 1688-9.
- iii. EBENEZER, b. 7 Oct., 1691.

5. ZACHARIAH² SNOW (*Richard*¹) b. 1649, was wounded in King Phillip's war, 1676, and in June, 1677, presented in court his father's will, of which he was the executor. He appears to have resided in Woburn, and to have died there 14 April, 1711, age 60; but no record of his children if he had any, has been found.

6. JOHN³ SNOW (*John*,² *Richard*¹) b. 13 May, 1668; m. Sarah —; resided in Woburn, and had there :

- i. ELIZABETH,⁴ b. 18 Mar., 1695.
- ii. JOSEPH, b. 6 May, 1697.
- iii. MARY, b. 14 Aug., 1699.

7. ZERUBBABEL³ SNOW (*John*,² *Richard*¹) b. 1672, m., 22 Sept., 1697, Jemima Cutler; he d. 20 Nov., 1733; resided in Woburn, and had there :

- i. ZERUBBABEL,⁴ b. 19 July, 1698, d. Sept., 1747.
- ii. JOSIAH, b. 24 Jan., 1700.
- iii. JABEZ, b. 12 Mar., 1701, d. 9 Dec., 1715.
- iv. JEMIMA, b. 19 Aug., 1702, m. 1728, Abraham Jossebyn of Mariboro, Mass.
- v. EBENEZER, b. 26 April, 1704.

- 9. vi. JOHN, b. 30 Mar., 1706.
- vii. WILLIAM, b. 25 Jan., 1708.
- viii. ABIGAIL, b. 29 Mar., 1711.
- ix. JABEZ, b. 16 Mar., 1716.

8. TIMOTHY³ SNOW (*John*,² *Richard*¹) b. 16 Feb., 1675; resided in Woburn, m. 16 Jan., 1706, Lydia Pierce, who died 27 April, 1764, aged 81, he died Mar., 1747.

Children :

- i. TIMOTHY, b. 19 Feb., 1707, d. 19 Sept., 1775.
- ii. ISAAC, b. 26 Feb., 1709.
- iii. LYDIA, b. 20 Feb., 1711, m. 1735, Jabez Thompson.
- iv. JACOB, b. 5 Sept., 1714.
- v. MARY, b. 13 April, 1717, m. 1750, John Kidder of Charlestown, Mass.
- vi. ZACHARIAH, b. 15 Aug., 1719, d. 21 Sept., 1754.
- vii. ABRAHAM, b. 28 Dec., 1721.

9. JOHN⁴ SNOW (*Zer*,³ *John*,² *Richard*¹) b. 1708, in Woburn, settled in Chesterfield, N. H., ab. 1782, in which year he and Moses Smith built the first saw mill, in the town. His wife was Abigail —, and she d. 6 Mar., 1790, in her 84th year. He d. 12 May, 1777, in his 72nd year. There may have been other children than those here named, who died or settled elsewhere. It is believed.

that John, here given as the eldest child, was such, but it is not entirely certain that he was their child; his birth is recorded at Mariboro.

John and Abigail Snow, of Chesterfield, N. H., are credited with the following children:

- i. JOHN,⁵ b. 25 Nov., 1729.
 - ii. WARREN, b. ab. 1739.
 10. iii. ZERUBBABEL, b. in 1741.
 - iv. PHEBE, b. ab. 1745, m. Moses Smith.
10. ZERUBBABEL⁵ SNOW (*John,⁴ Zer.,³ John,² Richard¹*) b. 1741, m. Mary Trowbridge, of Worcester, Mass., who d. 24 June, 1818, age 74. He settled in Chesterfield, N. H. before 1770, and d. there 12 April, 1795, age 54. They had:
- i. MOLLY,⁶ b. 24 Dec., 1767, m. 1st, 1785, Joshua, son of Jonathan Farr; she md. 2nd, 1817, John Davis; she d. Aug. 30, 1856.
 - ii. JAMES, b. 28 Jan., 1770.
 - iii. LYDIA, b. 18 Mar., 1772, m. Asahel Farr; grandparents of Hon. Lorin Farr, of Ogden, Utah.
 - iv. ABIGAIL, b. 17 April, 1774, d. in Ohio, unmarried.
 - v. SALLY, b. ab. 1776, d. 1777.
 - vi. JOHN, b. 2 July, 1778.
 - vii. SALLY, b. in 1780, m. 1801, Joel Stone; she d. 26 Jan., 1812.
 - viii. JERUSHA, b. 7 Nov., 1784, m. 1st, 1801, Peter Stone; she md. 2nd, 1816, Ezekiel Harris; she d. 30 Nov., 1873.
 11. ix. LEVI, b. 1 Nov., 1787.
 - x. ZERUBBABEL, b. 20 May, 1783.
11. LEVI⁶ SNOW (*Zer.,⁵ John,⁴ Zer.,³ John,² Richard¹*) b. 1787, m. Lucina, dau. of William Streeter; removed from Chesterfield, N. H. to St. Johnsbury, Vt., and later to Far West, Missouri, and on the expulsion of the Saints from Missouri, moved to Illinois, near Quincy.
- i. LEVI MASON,⁷ b. July 15, 1803.
 - ii. LUCINA, b. Aug. 26, 1804, m. — Warner.
 - iii. WILLIAM, b. Dec. 14, 1806, d. May 19, 1879. He was one of the first of the Snow family to join the Church, was prominent in early missionary work and as a pioneer, and for many years, until his death, probate judge of Washington County, Utah. He was an early settler of Pine Valley in that county, where he left a numerous posterity.
 - iv. ZERUBBABEL, b. Mar. 29, 1809, d. Sept. 27, 1888. He joined the Church in the spring of 1832 with his brother William and performed much missionary work. He was a member of Zion's Camp. On the organization of the Territory of Utah, in 1850, he was appointed one of the first associate justices by President Fillmore, and was prominent in the early history of the Territory for his legal ability and many sterling qualities.

- v. WILLARD, b. Nov. 6, 1811, d. Aug. 21, 1853 and buried in North Sea while returning from a mission to Scandinavia, where he had followed his brother Erastus as president of the mission. He was a member of Zion's Camp, and one of the first quorum of Seventy. He held various offices in Utah Territory, both civil and ecclesiastical, with great credit.
- vi. MARY, (married Jacob Gates) b. July 30, 1813, d. at St. George, Utah.
- vii. SHIPLEY, (removed to Stanstead, Canada) b. Feb., 1816, (married Jean Hunter, no children).
- 12. viii. ERASTUS, b. Nov. 9, 1818, removed to Utah, d. May 27, 1888. (See sketch, p. 30.)
- ix. CHARLES, b. Aug. 20, 1821, went to Missouri, d.
- x. LYDIA, (married — Lewis, of Rockport, Missouri) b. in Nov., 1823.
- xi. MELLISSA, (wife of Jeter Clinton), b. Aug. 20, 1826, d. Aug. 16, 1903.

THE BRITISH MUSEUM founded in 1753, when the collection of Sir Hans Sloane and the Harleian collection of manuscripts were acquired and an act of parliament passed for "providing one general repository for the better reception and more convenient use of the said collections and of the Cottonian library and of the additions thereto." The manuscript collection of Sir Robert Cotton, presented to the nation by Sir John Cotton in 1700 was, however, virtually the beginning of the Museum. The above collections, designated "The British Museum," were deposited in Montague House, Bloomsbury, in 1754, and opened to the public in 1759. In 1816 temporary additions were made to the building to accommodate the Elgin marbles, and by 1845 the four sides of the present museum were erected and Montague House removed. Further additions afterwards became necessary, and in 1857 the reading-room with its book galleries was built. From 1880-3 the natural history collections were transferred to the South Kensington Museum. In 1895 houses and grounds on the east, north, and west were purchased for future extensions, the whole making a square plot of 13 acres. The reading and library department has quite recently been enlarged.

The MSS. department contains (1907) upwards of 55,000 volumes, besides Greek, Coptic, and Latin papyri, charters and seals. The printed book department contains about 2,000,000 volumes and receives a copy of every book published in the United Kingdom; the annual increase amounts to 46,000 volumes, exclusive of continuations, music, newspapers, etc. Space forbids mention of the innumerable other contents of this priceless repository. In 1905 the number of visitors (exclusive of readers) during the year was 813,659.—Selected.

RECORD OF THE DEAD.

Who Were Buried in the Cemetery at Salt Lake City, Utah, During Its First Years.

Note—This transcript must have been copied from previous records, the copyist not taking care to arrange his matter in chronological order. This, no doubt, will explain why the death dates are not in their proper order.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Tidwell, Thos. J.	S. of Thomas and Jane	12 July	Bluff, Iowa	25 Oct. 1854
Badger, Rodney				25 Oct. 1854
Duncan, Lydia M.	D. of Homer and Asona	24 Nov.	Salt Lake City	26 Oct. 1854
Hiskens, Mary	Grandmother to Mrs. G. Clements	1791 Apr.	England	26 Oct. 1854
Larson, S.			Norway	
Bess, Ida	D. of Alfred and Mart.	17 Aug.	Salt Lake City	20 Oct. 1854
France, Sarah	D. of Ann	1836 Nov.	Carmarthen, Wales	27 Oct. 1854
Brown, Sarah Ellen	D. of Robert and Mary			
Gale, Henry Chas.	S. of James and Emma	23 May	Salt Lake City	18 Sept. 1854
Hamer, John Ed.	S. of John and Elizabeth	5 July	Salt Lake City	18 Sept. 1854
Vrooman, Heber C.	S. of Peter C.	18 Sept.	Salt Lake City	20 Sept. 1854
Benbow, Ann M.	D. of Will and Ann	14 Mar.	Dudley, Warwickshire, England	26 Sept. 1854
Hamer, Elizabeth Ellen	D. of Jno. & Elizabeth A.	3 July	Salt Lake City	30 Sept. 1854
Garber, John			Switzerland	6 Oct. 1854
Metcalf, Emma R.	D. of Mary	9 Feb.	Salt Lake City	14 Oct. 1854
Green, Wynder Lea	S. of Amos and Sarah	25 Sept.	Colombia Co., Georgia	31 Oct. 1854
Buckwater, Sarah	D. of John and Sarah	3 Mch.	Chester Co., Pa.	2 Apr. 1853
Ericks, Matilda	D. of Henry and Sophia	17 Oct.	Cottonwood, Utah	4 Nov. 1854
Paul, Elizabeth	Wife of Wm.	13 Mch.	Cornwall, England	5 Nov. 1854
Hunter, S. T. C.	S. of Stephen and Martha	17 Apr.	Salt Lake City	17 Nov. 1854
Lowe, Jessie	Wife of Peter Lowe	8 Dec.	Aberdeen, Scotland	17 Nov. 1854
Cope, Martha	Wife of Thomas	6 Apr.	Yorkshire, England	17 Nov. 1854
Cable, John Cornelius	S. of John and Mary Ann	27 Apr.	Salt Lake City	20 Nov. 1854

RECORD OF DEAD—Continued.

RECORD OF THE DEAD.

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NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Sherman, Delcena	Widow of Lyman S.	11 Dec. (1854?)	Wayne Co., N. Y.	30 Nov. 1854
Carpenter, Cynthia T.	Wife of Wm. H.	9 Mch. 1837	Ohio	4 Dec. 1854
Young, Asnel B.	S. of Daniel and Martha	2 Sept. 1853	On the Plains	10 Dec. 1854
Wyatt, Charles	S. of John and Sarah	23 Dec. 1817	Simson Co., Ky.	6 Dec. 1854
Lewis, Rebecca	Wife of N. L. Lewis			16 Dec. 1854
Thornton, Levi	S. of Levi and Elizabeth			1 Jan. 1855
Ward, Nahum	S. of Caleb and Rebecca	7 Aug. 1780	Worcester, Mass.	9 Jan. 1855
Bartleson, Leah Ellis	D. of Andrews & Eleanor	26 Dec. 1854	Salt Lake City	12 Jan. 1855
Bowman, Archibald	S. of Wm. and Margaret	13 Nov. 1815	Fife, Scotland	17 Jan. 1855
George, Alexander			Preston, England	19 Feb. 1855
Kerns, Nathaniel			North Wales	3 Mch. 1855
Davis, John Nathan	S. of Nathan and Sarah	7 Nov. 1854	Salt Lake City	17 Mch. 1855
Brown, Mary M.	Wife of Robert			4 Apr. 1855
Birch, John	S. of Richard and Ellen	22 Mch. 1855	Salt Lake City	23 Sept. 1854
Adams, Platt Banker	S. of Barnabas & Julia Ann	21 June 1853	Salt Lake City	10 Apr. 1855
King, Celestia	D. of Chas. and Elizabeth	1 June 1833	Salt Lake City	16 Apr. 1855
Burlington, Celia E.	Wife of Orson B.	18 Sept. 1854	Hamilton Co., Ill.	17 Apr. 1855
Lewis, Lemuel	S. of David	9 Oct. 1842	Salt Lake City	3 May 1855
Lewis, Margaret	D. of Edward and Mary	12 Nov. 1854	Monmouth Co., S. Wales	4 May 1855
Kesler, Emmeline	D. of Fred and Emmeline	13 July 1848	Salt Lake City	8 May 1855
Huff, Emily	D. of John and Celestia	17 June 1812	Hancock Co., Ill.	27 Nov. 1850
Olhouse, Mary	Sister of Miles Perrason	5 Oct. 1845	Farmington, Kimber Co., Me.	25 May 1855
Tufts, Eldredge	S. of Joshua and Lydia	5 Apr. 1853	Canton, Ohio	18 June 1855
Snow, Mary Augusta	D. of Zere and Mary	18 June 1845	Salt Lake City	2 June 1855
Benion, Moroni	S. of John and Esther	7 Dec. 1853	Ripple, Worcestershire, England	4 June 1855
Lowe, Thomas	S. of John and Sarah			7 June 1855
Snow, Wm.	S. of Willard and Marvina			
Chace, Abraham	S. of Isaac and Elizabeth	31 Oct. 1853	Salt Lake City	

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Bennion, Mary Elizabeth	D. of Sam and Mary	24 Sept.	Salt Lake City	1849
Bignell, Emma W.	S. of Morgan and Polly	12 Oct.	Northamptonshire, England	24 May 1855
Phelps, Simon W.	S. of Morgan and Polly	15 Oct.	Augusta, Iowa	17 May 1855
Phelps, Joseph E.	S. of Morgan and Polly	15 Oct.	Augusta, Iowa	3 Apr. 1854
Follet, Eliz T.	D. of Wm. and Esther	3 Mch.	Anglesea, N. Wales	3 Apr. 1854
Richardson, Arthur	S. of Darwin and Jane	2 June		6 July 1855
Felt, James Strange	S. of N. H. and Sarah	10 Jan.	Salt Lake City	26 July 1856
Evans, Wm. J.	S. of Wm. and Charlotte	6 Oct.	Nephi, Utah	27 July 1855
Kendal, Justus	S. of Levi and Eliza	30 Mch.	Salt Lake City	31 July 1855
Harker, Sarah E.	S. of Geo. and Elizabeth	6 Feb.	Salt Lake City	1 Aug. 1855
Vanettan, Sarah J.	D. of Joseph and Eliza		West Jordan, Utah	4 Aug. 1855
Candland, D. G. Y.	D. of E. H. and A. J.	20 June	Salt Lake City	7 Aug. 1855
Gee, Elias Smith	D. of David and Lency	10 July	Salt Lake City	10 Aug. 1855
Winder, Emily	S. of Son Geo. W.	30 May	Ray Co., Mo.	10 Aug. 1855
Gibbons, Richard M.	D. of John K.	20 Aug.	Salt Lake City	15 Aug. 1855
Nicol, James	S. of Richard and Violante	17 Feb.	Salt Lake City	16 Aug. 1855
Beaven, Hannah	S. of Thos. and Elizabeth	20 May	Davis Co., Utah	25 Aug. 1855
Goodrich, Joseph	S. of Joseph and Hannah		Herefordshire, England	25 Aug. 1855
Brown, Henrietta	D. of John and Ann	15 Jan.	Salt Lake City	26 Aug. 1855
Ramer, Harriet	Wife of James		Leicestershire, Engalnd	30 Aug. 1855
Morton, Selinda A.	D. of Josiah and C. H.	10 Feb.	Salt Lake City	1 Sept. 1855
Prest, Emma Sophia	D. of John and Elizabeth	9 Mch.	Salt Lake City	1 Sept. 1855
Burt, Andrew	S. of Andrew and Ann	3 July	Salt Lake City	1 Sept. 1855
Davis, Wm. C.				3 Sept. 1855
Alder, John	S. of Alfred and Martha		St. Louis, Mo.	4 Sept. 1855
Wagstaff, Isaac W. W.	S. of Wm. and Martha	28 Jan.	Salt Lake City	13 Oct. 1854
Wagstaff, Martha	Wife of Wm.	15 Feb.	Bury, Eng.	6 May 1855

EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from p. 167, Vol. 1, No. 4.)

III.

The government of the Established Church of Scotland is Presbyterian. Its Ecclesiastical Judicatories are the deacons, ruling elders, and ministers, who preside over the Kirk sessions, presbyteries, provincial synods, and general assemblies. The Kirk sessions kept two register books, one of births and marriages, the other of their own proceedings. It is very apparent that no regular system was followed in all parishes to register deaths before the nineteenth century. I have had occasion to consult not a few books which were in order in every respect, while others gave no account of deaths or burials whatever, except in a financial way—of fees, due or paid, for the use of the “mort cloth” at the funeral of such and such a person.

Before state registration began (Jan. 1, 1855) many of the church ministers acknowledged the need of a system of accurate registration throughout the country, and expressed their opinions in various ways. I have selected three from their writings. “Great inconvenience and even loss to individuals, have been experienced from the want of a register of deaths.” “More light might perhaps have been thrown on the biography and antiquities of this parish, had its parochial registers been in existence.” “It is hoped that this evil will soon be remedied by legislative enactment.”

The Kirk sessions book also contains (or should do) a list of communicants, and the names of all examinable persons. It was part of a minister's duty to visit and examine every family in his parish, asking what addition or diminution there was since he was there last. New comers were to produce their testimonials from the last place of abode before their names could be enrolled. Six weeks residence in a parish constituted a man a parishioner.

Early in the eighteenth century there were between 890 and 900 parishes in Scotland, divided into 67 Presbyteries, each consisting of a number not less than from 12 to 24 contiguous parishes. The majority of the parishes were necessarily extensive and scattered, as some of the bulky volumes testify, more particularly in the west and north. The Synods, of which there were 15, were composed of several adjacent Presbyteries. The population was then about one million and a half. The discipline of the Kirk was of a very strict order, regulated by the Assembly Acts of 1705 and 1707. In the latter year the whole form of process with relation to scandals, censures and absolutions is set down. The ministers were men of privilege, and were by special enactments protected

by the law, which provided that those found guilty of assaulting, or robbing their houses, or attempting the same, should be punished by death. Five hundred marks was the reward to the discover, and 300 marks to the apprehender, paid out of the Queen's (Anne) Treasury.

Of the many reasons found accounting for the loss or injury to registers, none appear so frequently as that of fire and its attendant evils—damp and smoke. It is certain they were often taken from the Kirk to the schoolhouse to be posted up by the dominie; where, in those days they were less secure in the event of a fire breaking out, as well as from other causes. We cannot blame the master for choosing particularly during the winter, the comfort of his own home, rather than the cold and miserable Kirk, wherein to bequeath to us the benefit of his legible hand-writing—a welcome relief from the perplexing scrawls of illiterate scribes to be found in almost every register throughout the kingdom.

The following comment is inserted in the Kirkintilloch register:—"Well Mr. Anderson you are a plainer writer by far than your predecessor, but you will forgive me if I say you are a miserably ill keeper of books." Signed by I. P. S. C. evidently another Sessions Clerk.

Many of the volumes are in large folio, crowded with writing, and often very indistinct. Although those belonging to the larger parishes cover in each instance only a short period of time, expertness and patient endurance are required to get through one book in a day, i. e., 6 hours—the time allotted. The following extracts are taken from the Baptism Register Books; but unlike the majority of entries recorded under that event, the children here specified are nearly all placed together with their birth or baptism dates, under their respective parent's names. In a few instances only, it is not clear to which event the dates actually refer. Occasionally the birth, baptism and registered dates are identical. That many children were baptized on the day of birth is quite obvious from only a superficial inspection of the records.

BEATH, FIFE.

Peter Anderson, tenant in Whinneyhall, and Janet Strachan, had Margaret, born (at Brigs of Gairnie, parish of Cleish, Kinross) 21 Aug., 1827; Robert, b. 21 Jan., 1829; Janet, b. 22 Aug., 1830; Grace, b. 21 Aug., 1832; Agnes, b. 16 Ap., 1834; Christina, b. 15 Nov., 1835; Peter, b. 23 Nov., 1838; Helen, b. 3, Nov. 1840; Thomas, b. 23 Sept., 1843; John, b. 28 Feb., 1846.

James Reddie, tenant in Kirktown, and Helen Main, had David, *18 Jan., 1746; Janet, 19 May, 1748; Helen, 4 July, 1750; Christian, 24 Feb., 1753.

*Probably birth-dates. In some instances it is not specified whether they are births or baptisms.

Alexander Wilson, schoolmaster of Beath, and Mary Hume, had Alexander, b. 27 Sept., 1767; James, b. 19 Nov., 1768; Mary, b. 14 Jan., 1771; Andrew, b. 15 Mar., 1774; Elizabeth, b. 28 July, 1776.

BEITH, AYR.

James Faulds, manufacturer in Town, and Janet Pollock, had Janet, b. 4 April, 1800; John, b. 4 Aug., 1802; Alexander, b. 15 June, 1804; James and Janet, b. 9 July, 1806; James, b. 3 April, 1808; William Pollock, b. 11 Mar., 1810; Janet, b. 5 Oct., 1811; Martha, b. 15 Nov., 1813; Robert, b. 29 May, 1816.

"At the Kirk Sessions held 31 Aug., 1797, a Bible was produced belonging to Jean Dunlop, spouse to James Faulds, of Crockhill, [wherein] is recorded the births of their children, in successive order, viz:—James, Agnes, Robert, William, David and Magdalen, twins, and Jean. The Sessions clerk hereby is authorized to insert their births severally in order in the old register." [This, apparently was not done.]

List of names and date of birth of the children of William Mure, Esq., of Caldwell, and Mrs. Mary Mure, his spouse:—At Edinburg, Jane, 4 June, 1792; Catharine, 20 Jan., 1795; at Caldwell, Elizabeth, 22 Aug., 1796; Clementine, 22 Jan., 1798; William, 9 July, 1799; Jemima, 28 Mar., 1801; James, 8 Mar., 1803; Annie, 9 Nov., 1805; David, 21 Nov., 1810; Sophia, 24 Aug., 1812; Robert, at Edinburgh, 9 Sept., 1814.

Children registered by Matthew White, marchant in Toon, and Mary Robertson:—Mary, b. 10 Dec., 1818; Margaret, b. 5 Mar., 1820; William, b. 10 July, 1823; James, b. 2 Sept., 1825; Elizabeth, b. 4 July, 1827; Alexander, b. 5 June, 1829.

BONHILL, DUMB.

The children of James Buchanan, and Isabel Crawford:—Agnes, b. 10 Jan., 1793; Isabel, b. 18 June, 1799; Jean, b. 21 July, 1801; James, b. 6 April, 1803; Anne, b. 1 Aug., 1809.

The children of William Galbraith, and Helen MacKean:—Jean, b. 7 Nov., 1793; John, b. 16 Dec., 1800; Ann, b. 5 May, 1803; Margaret, b. 13 May, 1805; Helen, b. 18 Feb., 1808; James, b. 8 Jan., 1811; Agnes, b. 6 Mar., 1818.

The children of Hugh Glass, and Helen Buchanan, in Alexandria:—Christian, b. 20 Aug., 1804; James, b. 15 Sept., 1806; David, b. 24 April, 1808; Cecelia, b. 29 June, 1810; Ann, b. 1 April, 1814; Lawrence, b. 14 Mar., 1816; Hugh, b. 8 May, 1818.

The children of John Glen, or Glens, and Jean Gardner:—Jean, b. 15 Jan., 1795; James, b. 1 Jan., 1797; Cathrine, b. 1 Nov., 1799; John, b. 25 Jan., 1802.

erine Buchanan:—James, b. in Kirkburn, 2 Mar., 1775; Elizabeth, b. 9 June, 1777; Grizel, b. 21 June, 1779; John, b. at the Kirkburn, 7 Mar., 1781; Grizel, b. 1 June, 1783; Katherine, b. at the Manse, 30 Oct., 1785; Christian, b. at the Manse, 28 May, 1787; Archibald, b. at the Manse, 24 June, 1789; Alexander, b. 9 April, 1791.

The children of Henry Howatt, and Janet Gilchrist:—James, b. 5 Feb., 1803; John, b. 5 Feb., 1805; Janet, b. 15 May, 1807; William, b. 6 Mar., 1810; Porterfield, b. 3 Sept., 1810 (sic).*

The children of William Kennedy and Helen Macfarlane, in Charlestown:—Cathrine, b. 4 May, 1796; Christian, b. 16 Nov., 1797; Walter, b. 29 Oct., 1799; William, b. 16 May, 1801.

Children of James Kellock, and Katharine M'Neel, in the sands of Darlieth:—Margaret, b. 23 April, 1773; Mungo, b. 1 Dec., 1775; James, b. 10 May, 1777; Mary, b. 21 Feb., 1779; Christian, b. 6 April, 1781; Katharine, b. 20 May, 1783.

Children of William Lindsay, and Elizabeth Macallister, of Alexandria:—Alexander, b. 14 Mar., 1793; Robert, b. 30 June, 1795; Ann, b. 24 Feb., 1799.

Children of Dougal Macauslan, and Sarah MacNicol, of Dalvait:—Jean, b. 22 June, 1795; Mary, b. 27 Aug., 1797; Sarah, b. 1 Sept., 1799; James, 5 Sept., 1802.

The children of John MacKean and Margaret MacKinlay, at Damhead in Ballock:—John, b. 5 May, 1791; Elizabeth, b. 12 Jan., 1797; Grizel, b. 5 May, 1799; William, b. 15 May, 1801; Margaret, b. 30 June, 1803.

The children of John Macewing and Marion Cook, at Haldane's Mill:—James, b. 11 Nov., 1787; Robert, b. 27 Jan., 1790; Margaret, b. 13 May, 1792; John, b. 8 Aug., 1794; Samuel, b. 16 Jan., 1797; Joseph, b. 24 June, 1799; Duncan, b. 24 June, 1801.

The children of James MacKinlay and Isabella Macalpine:—John, b. 8 May, 1790; Isabel, b. 23 July, 1792; John, b. 30 Aug., 1794; Margaret, b. 20 June, 1796; Isabel, b. 8 June, 1798; Agnes, b. 4 May, 1800; James, b. 8 Aug., 1802; Isabella, b. 4 June, 1807.

The children of James Maclay and Mary MacNicol:—Archibald, b. 12 Nov., 1795; James, b. 12 Sept., 1797; John, b. 6 Sept., 1799; Moses, b. 8 July, 1802.

The children of Robert Marshel and Margaret Buchanan, in Dalvait:—John, b. 12 Dec., 1795; David, b. 22 June, 1797; Margaret, b. 16 July, 1801; Agnes, b. 29 May, 1806.

The children of John McGoun and Margaret Stewart:—Margaret, b. 18 Feb., 1804; James, b. 17 Feb., 1806; Robert, b. 5 July, 1809; John, b. 13 April, 1812; Janet, b. 6 Mar., 1815; William, b. 20 June, 1817.

The children of Daniel McKecknie, in Barneill of Kilmaronock [wife's name omitted]:—William, b. 17 Sept., 1767; Ann, b.

*Probable date of baptism.

about 26 Oct., 1769; James, b. 17 Feb., 1774; Daniel, b. 7 Feb., 1777.

The children of William Newlands and Christian Bain:—Jean, b. 2 Nov., 1791; Margaret, b. 10 Feb., 1794; John, b. 24 Dec., 1796; David, b. 1 Sept., 1799; William, b. 15 April, 1801; Agnes, b. 24 Nov., 1805; Alexander, b. 9 Sept., 1808.

The children of John Paul and Elizabeth Craig:—Jean, b. 14 Jan., 1805; Mary, b. 25 Mar., 1806; Margaret, b. 14 May, 1807; Jean, b. 23 June, 1809; John, b. 7 May, 1811; William, b. 14 Mar., 1813; Robert, b. 2 Sept., 1814; Peter, b. 15 Nov., 1816.

The children of Thomas Philips and Agnes Wood, in Alexandria:—Agnes, b. 23 Mar., 1794; Thomas, b. 25 Jan., 1796; Alexander, b. 5 Jan., 1798; James, b. 3 May, 1800; John, b. 1 July, 1802.

The children of Robert Ritchie and Margaret Robb, in Dalvait:—John, b. 24 June, 1794; Alexander, b. 10 Sept., 1796; Christian, b. 15 July, 1798; Jean, b. 17 April, 1800; Mary, b. 30 Jan., 1802; James, b. 4 Mar., 1804; Robert, b. 14 Jan., 1807.

The children of James Smith and Janet Wright, in Levenbank:—Walter, b. 21 Dec., 1803; Daniel, b. 21 Feb., 1805; James, b. 2 June, 1806; John, b. 28 July, 1807.

The children of William Taylor and Mary Anol, in Alexandria:—Mary, b. 19 June, 1805; Elizabeth, b. 25 July, 1806; Janet, b. 4 Aug., 1808; William, b. 22 Aug., 1810; Isabella, b. 9 Feb., 1813; John, b. 15 Nov., 1814.

The children of Walter Turnbull and Janet Roys:—Mathew, b. 4 Aug., 1793; Alexander, b. 4 April, 1795; Margaret, b. 15 Jan., 1797; Isabel, b. 10 July, 1799.

(TO BE CONTINUED.)

GENEALOGICAL NOTES.

THE PRINTING OF GENEALOGY.—The editors of the GENEALOGICAL MAGAZINE would like to communicate with those who have a fairly complete genealogy of their family, and who wish to have that genealogy printed. All such would confer a favor by writing to the editor of this magazine, stating what they have.

NEW BOOKS IN THE LIBRARY.—The library of the Genealogical Society is growing rapidly. There are now nearly 2,000 volumes. Shelves have recently been placed on the last available wall space in the room, and these are already filled. One of the most recent acquisitions is a large shipment of English, Irish and Welsh books, and we expect in the near future to receive over a hundred more German genealogies.

THE NOBLE WORK OF THE GENEALOGIST.—“It is a noble faculty of our nature which enables us to connect our thoughts, our sympathies, and our happiness with what is distant in place or time, and, looking before and after, to hold communion at once with our ancestors and our posterity. There is also a moral and a philosophical respect for our ancestors which elevates the character and improves the heart. Next to the sense of religious duty and moral feeling, I hardly know what should bear with stronger obligation on a liberal and enlightened mind than a consciousness of an alliance with excellence which is departed; and a consciousness, too, that in its acts and conduct, and even in its sentiments and thoughts, it may be actively operating on the happiness of those that come after.—Daniel Webster.

JUDGED BY THE BOOKS.—God has commanded that records shall be kept by this people. It is so ordained that all members of the Church shall have their genealogical record kept in the general records of the Church, substantiated by witnesses. We are judged by these books. You may cheat each other here, but you cannot cheat over there. The record books on earth show what is done by the members of the Church while here on earth, are preserved in the archives of the Church and form history for future generations. The records in heaven not only record what we do on earth, but they also show what we should do and from these the balance will be struck.

A record should be carefully kept of all work done for ourselves and our dead relatives. Parents should prepare and keep a family record.—President Jos. F. Smith.

WANTED, TOWN HISTORIES.—The editors of the GENEALOGICAL MAGAZINE invite its readers to help in a great and worthy cause,—that of preserving to future generations the history of the towns and settlements throughout this inter-mountain country. We are living near enough to the beginnings of things in our western country to enable us to obtain without much work, the correct and important data required to preserve the history of our communities. In the olden parts of our country this work is even now being carried on, under much more difficult conditions than those existing with us, because the importance of establishing the history of a community from its beginning is there recognized.

The GENEALOGICAL MAGAZINE will be pleased to obtain “write-ups” from every part of our western country, and it will give space for as many as possible. These historical sketches should contain the names of the first settlers of a community, with dates of settlement; when the first meeting house and school house were built; when and where the first mills were erected; when irrigation canals were constructed; and all matters of similar nature. Historical incidents add interest to such accounts, and are ac-

ceptable; but the things of vital importance for our purpose are names, dates and facts of history.

THE MINUTE-MEN OF PIONEER DAYS.—In the early pioneer days it was quite the usual thing for the men of the community to associate themselves with an organization known as "Minute Men." It was the duty of these men to be ready at a moment's call, and if not ready to be as near ready as possible. I remember on the occasion when my brother John and I were hauling grain from the field to the stack, that he was pitching and I was on the stack, when a horseman rode up with a message that the Indians were on the war-path in Parley's canyon. We were ordered to report to headquarters instantly prepared to join the company who would go out to protect the families living in that section. I jumped down from the stack and John from the wagon; we threw off the harness from the horses and in not more than one minute were riding up to headquarters, leaving grain and wagon just where they stood. In not more than five minutes from the time we reached headquarters, we were all on our way to Parley's canyon. There were no roads, nothing but trails and paths over the rocks and through the brush, but we made our way as rapidly as possible, crossing streams and climbing hills until finally we reached the place indicated only to find the Indians gone. We succeeded in alarming a band of emigrants who supposed they were being attacked by Indians, but that was about all we accomplished. I tell this little anecdote to illustrate the duty of the minute men of the olden times. Today we should also be "minute-men," ready at a moment's notice. Indeed, I find myself obliged in my public ministry to keep that spirit always uppermost in my life and conduct and to be prepared for any call at a minute's notice.—President Jos. F. Smith.

BRITISH RESEARCH.—Mr. George Minns, the Genealogical Society's representative in Great Britain, would like to make his visits to the different parts of the country to the best advantage for himself and his patrons. To this end he has arranged the following schedule, and he suggests that those who are intending to obtain his services in the searching for their genealogies send in their applications as soon as possible so that his plan may be carried out. It will be necessary, therefore, for those who wish work done from the eastern section, Bedford, Cambridge, Essex, etc., to send their orders immediately, and others to follow as soon as possible. Patrons should bear in mind that the more orders Mr. Minns has in each section, the less will be the charges, as the personal expenses of the trips are about the same, whether few or many names are obtained. Address all communications on this matter to the Genealogical Society, 60 East South Temple St., Salt Lake City.

(1) E. Bedford, Cambridge, Essex, Huntingdon, Middlesex

and London, Norfolk, Suffolk; approximate time, January-February.

(2) S.E. Berkshire, Hampshire and Isle of Wight, Kent, Middlesex and London, Surrey, Sussex; February-March.

(3) S.W. Cornwall, Devon, Dorset, Somerset, Wiltshire; March-April.

(4) N.M. Cheshire, Derby, Leicester, Lincoln, Nottingham, Rutland, Shropshire, Stafford; April-May.

(5) W. North and South Wales and Ireland; May-June.

(6) N. Cumberland, Durham, Lancashire, Northumberland, Westmoreland, York, Scotland; June-July.

(7) S.M. Buckingham, Gloucester, Hereford, Monmouth, Northampton, Oxford, Warwick, Worcester, Middlesex and London; July-August.

Note.—The above plan is subject to modification as circumstances necessitate. The borders of counties not specified in any given tour can be included where there is direct communication.

BOOK REVIEWS.

The Tingley Family, being a record of the descendants of Samuel Tingley, of Malden, Mass., in both the male and female line. Compiled by Raymon Meyers Tingley, Herrick Center, Pa. The edition is limited to 300 copies. The price is \$5 postage, 50 cents; after January 1, 1912, the price will be \$6 prepaid. Address the author.

"The New York Genealogical and Biographical Record" has this to say of this book in which we concur: "This voluminous work (984 pages) represents a vast amount of time and labor, not only in searching out the many ancestral records, but in tracing down the female lines, many of which involve four or five changes of name. The family history seems be confined largely to the bare birth, marriage, and death records, and any detailed descriptions of the life, occupation, and character of the ancestral stock, is rarely given. As a genealogical record, the book is remarkable in that 8861 heads of families are given, and 9075 descendants, an unusually large number to trace from a single ancestor. Mr. Tingley shows great ability and discrimination in his work. The genealogical order of this volume should serve as a model for all engaged in writing family histories. The typography is clear and in excellent taste, both paper and binding being chosen for endurance and service, and the book deserves a place upon all genealogical shelves."

The Nottingham Graveyard Guide. Historical, descriptive, and Genealogical, with appendices on the churchyards of Greasley

and Flawford, Notts., and exhaustive lists of surnames. Being a reprint of the articles contributed to the columns of the "Nottingham Daily Express" during 1909-1911, by "The Churchyard Scribe." Edition limited to one hundred copies. Over 250 closely-printed pages. Bound in cloth. Price five shillings net. On sale by Messrs. Bell, Carlton-street; Saxton, King-street; Sissons and Parker, Wheelergate; or post free from the compiler, 39 Burford-road, Nottingham.

We have received from Conte Guelfo G. Camojani of Florence, Italy, the *Libro d'oro dello Toscana*, (price 6 francs), a publication of the Ufficio aroldico archivio genealogico—Firenze. This (1911) is the fourth year of its publication. This volume of 486 pages with an appendix (*Blasonario genevole italiano*, I series) of 99 pages, is divided in 3 parts: I, Toscan nobility; II, Noble families of Toscan origin residing elsewhere; III, Italian noble families residing in Tuscany. The book is well printed, in clear type and good paper.

A History of Norwegian Immigration to the United States, from the earliest beginning down to the year 1848, by George T. Flom, Ph. D. Professor of Scandinavian Languages and Literature in the University of Illinois; 407 pages; printed and for sale by the author, George T. Flom, Urbana, Ill. Price, \$2.00 postpaid.

This volume will be of special interest to the many Norwegians in this inter-mountain country. For the first time the course and growth of the immigration from Norway to America is given. There are forty-two chapters. Every settlement founded before 1850 is discussed in detail, the immigration being treated year for year. The church register of the historic Koshkonong Congregation of Wisconsin is printed in the volume. Although the work is mostly historical, there is a large amount of genealogical information, which the complete index of nearly 1500 names will show. The book is well printed on excellent paper and is well bound.

Colonial Families of the Southern States of America, a history and genealogy of colonial families who settled in the Colonies prior to the Revolution, by Stella Pickett Hardy of Batesville, Ark. Illustrated. Cloth. 643 pages with full index. Press of Tobias A. Wright, New York, 1911.

Genealogical publications of the South are not yet numerous, therefore this is a welcome volume. Sixty-six families are treated. The index contains over 12,000 names. The various families are concisely set forth, and their descendants briefly traced out. The usual mode of numbering is not followed out, but the system is easily understood. The author proposes to continue in the work she has begun, which is good news.

DONATIONS TO THE LIBRARY.

History of Chautauqua County, New York, from its first settlement to the year 1875, with numerous biographical and family sketches, embellished by 100 portraits of citizens, by Andrew W. Young. Donated by John Lowry, of Springville, Utah. This is a readable book. The first chapters deal with the early history and settlement of the county, but the bulk of the volume is devoted to town histories, wherein much genealogical matter is given.

Parker in America—1630-1910. What the historians say of them. What a large number say of themselves—Genealogical and biographical—interesting historical incidents. Compiled and edited by Augustus G. Parker, Buffalo, N. Y. Donated by Edwin L. Parker of Salt Lake City.

This volume is a mine of information regarding the Parker family in America. As no attempt has been made to arrange the matter in genealogical order and as there is no index the searcher for information will have to dig for what he wants. However, the Parkers should be grateful for the 600 closely printed pages of data herein presented in good print and splendid binding. The mechanical work has been done by the Niagara Frontier Pub. Co., Buffalo.

Cowdrey—Cowdery—Cowdray Genealogy. William Cowdery of Lynn, Mass., 1630, and his descendants. By The Frank Allen Genealogical Company. Donated by Junius F. Wells, Salt Lake City, Utah.

An interesting feature to the Latter-day Saints of this splendidly made book is that it contains a sketch of Oliver Cowdery, the fellow-laborer of the Prophet Joseph Smith. He comes in the seventh generation from the emigrant ancestor. (Oliver,⁷ William Jr.,⁶ William,⁵ Nathaniel,⁴ Samuel,³ Nathaniel,² William¹). Oliver was born Oct. 3, 1806, at Wills, Rutland Co., Vt. He married, Dec. 18, 1832, in Jackson Co., Mo., Elizabeth Ann Whitmer, daughter of Peter Whitmer. He died March 3, 1850 at Richmond, Ray Co., Mo., Oliver's children were Marie Louise, b. Aug. 11, 1835; Elizabeth Ann, d. May 9, 1837, aged 5 months, 25 days; Josephine Rebecca, d. Oct. 21, 1844, aged 6 years, 7 months; Oliver Peter, d. Aug. 13, 1840, aged 5 days; Adeline Fuller, d. Oct. 13, 1844, aged 15 days; Julia Olive, d. July 3, 1846, aged 1 month, 6 days.

The Testimony of the Three Witnesses to the Book of Mormon is given, as also fac-simile of a manuscript page from the original copy of the Book of Mormon, deposited by Joseph Smith in the corner-stone of the Nauvoo house, and furnished the publisher by President Joseph F. Smith. There is also re-

produced a part page from the printer's copy, of the Book of Mormon. The writer of the Oliver Cowdery article in this book makes a misleading statement, in trying to clear Oliver from the reproach which the "Mormon" Church has been under. The writer begins by quoting from the History of the Church, concerning the charges against Oliver for apostasy and his letter in reply. Then the writer continues his quotations by stating, "The following is taken from the same authority:" That which follows is not taken from the History of the Church, but from a history issued by an apostate faction, called the "Reorganized Church." Such misstatements invalidate somewhat some of the conclusions drawn. The writer closes his sketch by the following paragraph: "To any one who will calmly and with an open mind weigh the known facts about Oliver Cowdery's life, the letters he has written, the work that he did and the way it was done, his unselfish devotion through years of trial and persecution, it can lead but to one result, that whatever the truth or falsity of Mormonism, Oliver Cowdery at least was a sincere, consistent and earnest believer in its everlasting truth."

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HEBER C. KIMBALL.
"Father and Founder of the British Mission."

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

APRIL, 1912.

THE OPENING OF THE BRITISH MISSION.

A Paper read at a Memorial Meeting of the British Pioneers, Jan. 19, 1912,

BY ALICE KIMBALL SMITH.

To the present generation of Latter-day Saints, the British Mission is as much of an accepted fact as is Great Britain itself. The thing simply exists, for them, and few have any interest in making inquiries as to how the Mission came to be, or why or when. It is for this purpose that I shall try to indicate a few of the primary facts concerning this great pioneer movement in the Church. That the opening of this mission was of tremendous import no one will deny; that its place in the history of the Church of Jesus Christ of Latter-day Saints was as much ordained and planned by God as was any other phase of this work is apparent to all who take the time to enquire into the facts surrounding this epoch. Moreover, it is also quite plain that God Himself had selected the men who were to open the Gospel to foreign lands. Heber C. Kimball, Willard Richards, Orson Hyde, Joseph Fielding, Brigham Young, John Taylor, Wilford Woodruff, George A. Smith, Parley P. Pratt, and Orson Pratt. Are these not names which prove to all men that this movement was of tremendous importance? These were the men whom God, through the voice of the Prophet Joseph Smith, called to establish the work of the Lord in the British Isles. Following the opening of this mission, Orson Hyde was sent to dedicate the Holy Land. John Taylor was sent to Ireland and to the Isle of Man, while Elder William Barrett was sent to open the mission of South Australia. The Book of Mormon and the Doctrine and Covenants were published in Great Britain by these first brethren. The Hymn Book was selected and published also. The *Millennial Star* was established. During

the first year over two thousand souls were added to the Church; while in the conference at Preston, in 1840, there were 34 branches represented, with nearly two thousand souls. Over one thousand Saints had immigrated to Nauvoo before the close of 1841, in which year all of the Twelve returned to their homes in Zion.

The man chosen by the Prophet Joseph to begin this work was exactly fitted for the task before him, gifted, as he was to a marvelous degree, with the spirit of prophecy, the gifts of healing, faith, oratory and personal magnetism. Heber C. Kimball is described as being tall and powerful of frame with piercing black eyes that seemed to read one through, and before his searching gaze the guilty could not choose but quail. He moved with a stateliness and majesty all his own. He was a humble man, and in his humility no less than in his kingly stature consisted his dignity and no small share of his greatness. It was his intelligence, earnestness, implicit, sublime faith and unswerving integrity to principle that made him great and not the apparel he wore, nor the mortal clay in which his spirit was clothed; nevertheless, nature had given him a noble presence in the flesh. Worthy of the God-like stature of his spirit, his temperament was religious and poetical. Sociable as he was, and even bubbling over with mirth at times, his soul was essentially of a gloomy cast. He was a diamond in the rough, but a diamond, nevertheless, unlettered and untaught, save in nature's school, the university of experience where he was an apt and profound scholar. He was possessed of marvelous intuition, a genius God given, which needed no kindling at a college shrine to prepare it for the work which providence had designed. Not but that education would have polished the gem, causing it to shine with what the natural eye would deem a brighter luster.

On the 4th day of June, 1837, while Heber C. Kimball was seated in the Kirtland temple, the Prophet Joseph Smith came to him and said, "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my Gospel and open the doors of salvation to that Nation.' And as simply and as straight as had been the message, so came the answer, "Here am I;" nevertheless, the thought was overpowering, and as O. F. Whitney says, "Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation, 'O Lord! I am a man of stammering tongue and altogether unfit for such a work. How can I preach in that land which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial?'"

"However, all these considerations did not deter me from the path of duty," said Elder Kimball. "The moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty

power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration."

We are told by Parley P. Pratt that this mission was, in a way, an outgrowth of the missions of the elders to Canada in 1836, where a group of English Canadians, headed by President John Taylor, and among whom were the famous Joseph Fielding and his sisters, Mary and Mercy, joined the Church and came to Kirtland. The Fieldings had come over to Canada from Preston, England, where a brother of theirs, Rev. James Fielding, was still living. All of these Canadians, especially Elder Joseph Fielding and his sisters, Mary and Mercy, had written letters to their brother in England, telling of their conversion to the startling new faith. Rev. James Fielding's replies had been so favorable that Joseph, his brother, was exceedingly anxious to carry the gospel message to England. The closest ties of love and comradeship had always existed between this Fielding family, and Joseph and his sisters felt sure that their brother would, like themselves, at once accept with joyful certainty the gospel as preached by the Prophet Joseph Smith. Isaac Russell, John Goodson and John Snider were also desirous of joining in this good work, and all these were from Canada, being the first fruits of Parley P. Pratt's mission to that land. When Heber C. Kimball received his call to this mission, he was very anxious to take his friend Willard Richards with him. Some time before his call, he met his friend Willard on the streets of Kirtland. Heber was filled with the spirit of prophecy, and he predicted for himself a mission to foreign lands. "Shall I go with thee?" enquired Willard. "Yes, in the name of the Lord, thou shalt go with me when I go," replied Heber. They left together on this mission. "On their journey, when they landed in Buffalo, and while walking on the banks of the canal, Heber found an iron ring about one and one-fourth inches in diameter, which he presented to Brother Richards, saying, "I will make you a present of this. Keep it in remembrance of me, for our friendship shall be as endless as this ring." This ring, of little value, was carefully preserved by President Willard Richards until his death, and it is still held by members of his family and cherished as a token of friendship, which existed between the two firm friends, that seems to have been transmitted to the descendants of them both.

The day appointed for the departure of the elders was June 13, 1837. In order to realize the solemn scene of Heber's parting with his family it must be remembered that in those early days, before steam ships and railroads, a mission to Europe seemed almost like a voyage to another world. Heber says: "At 9 a. m. I bade adieu to my family and friends, and in company with Elder Hyde, Willard Richards and Joseph Fielding, started, without

purse or scrip, on my mission." On the 1st day of July they went on board the ship *Garrick*, bound for Liverpool. Many interesting incidents occurred during their journey across the sea. The Lord blessed them. They made many friends among the passengers and they were treated with the greatest respect. When they first sighted Liverpool, Heber went to the side of the vessel and poured out his soul in praise and thanksgiving to God for the prosperous journey. He said the spirit of the Lord rested down upon him in a powerful manner, and his soul was filled with love and gratitude. In humility, he dedicated himself to God, to love and serve Him with all his heart.

July 20th, 1837, they arrived at Liverpool. A small boat came alongside after they had anchored. In Heber's words, taken from his journal, he said: "I, with my companions, got in and went on shore. When we were within six or seven feet from the pier, I leaped on shore, and, for the first time in my life, stood on British ground, among strangers whose manners and customs were different from mine. My feelings at that time were peculiar, when I realized the object, importance and extent of my mission, and the work to which I had been appointed. The idea of standing forth and proclaiming the Gospel in a land so much extolled for religion and which was constantly sending forth ministers to almost every nation under heaven; among a people who, of course, did not expect to be taught, but to teach others the principles of the Gospel; and at the same time feeling my own weakness and unfitness for such an undertaking, I was led to cry mightily to the Lord for wisdom and for that comfort and support which I so much needed. At the same time I thought if I could have been released from the responsibility which rested upon me by fighting Goliath on as unequal terms as David did, I should have felt myself happy. However, I endeavored to put my trust in God, believing that He would assist me in publishing the truth, give me utterance and that He would be a present help in time of need. Having no means, poor and penniless, we wandered in the streets of that great city, where wealth and luxury, penury and want abound. I there met the rich attired in most costly dress, and the next moment was saluted with the cries of the poor without covering sufficient to screen them from the weather. Such a difference I never saw before in my life." Truly, as Brother Andrew Jenson says, "Apostle Kimball's first mission in England would make an interesting volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of Apostle Paul in southern Europe more than eighteen centuries before."

The missionaries went at once to Preston, about thirty miles from Liverpool, and as they alighted from the coach, a large flag was unfurled nearly over their heads with this inscription in letters of gold, "Truth will Prevail." President Kimball said, "It being so very seasonable and the sentiment being so very appro-

priate to us in our situation, we cried aloud 'Amen! Thanks be to God. Truth will Prevail.'"

At Preston they met with the Rev. James Fielding, brother of Joseph Fielding, a Methodist minister, through whose early friendship their labors resulted in establishing a branch of the Church in that city. But the minister himself lost courage and finally became an enemy to the Elders' work. However, it must not be forgotten that it was he who opened the first English door for the preaching of the Gospel. On the 23rd of July the first Gospel sermon in England or any foreign land was preached in the church of the Rev. Fielding, in Preston, England. It was the day after their arrival in Preston, and the Sabbath, and Mr. Fielding invited the brethren to accompany him to the Vauxhall Chapel, where he held forth. After he had finished speaking, he gave out notice of his own accord that the Elders of the Latter-day Saints would preach in the chapel in the afternoon at 3 o'clock. The news spread rapidly, and by the time appointed the house was filled.

Heber C. Kimball was the first speaker. He declared to them that an angel had visited the earth and committed the everlasting Gospel to man. He then spoke on the first principles of the Gospel, and briefly gave them a history of the work the Lord had commenced on the earth. Elder Hyde bore testimony to the same, and their words were received by the people with joy. Some cried, "Glory to God," and rejoiced that the Lord had sent his servants to them. Another appointment was given out for the brethren to speak in the evening, and Elder Goodson preached and Joseph Fielding bore his testimony. Then another appointment was made for the following Wednesday evening, at which meeting Apostle Hyde preached and Elder Richards bore testimony. The chapel was filled to overflowing, and many hearts were touched. What a splendid beginning was these first meetings and what a grand opening was made for the preaching of the Gospel in Great Britain!

The Rev. Fielding said, in speaking of these first meetings, "Kimball bored the holes, Goodson drove the nails, and Hyde clinched them."

July 30th, at 9 a. m., Heber C. Kimball had the pleasure of baptizing nine persons in the River Ribble, and of hailing them brethren and sisters in the cause of Christ. They were the first baptized in a foreign land. The eagerness and anxiety of some in that land to obey the Gospel is shown in a circumstance that happened that morning. Two of the men that were about to be baptized, after they had changed their clothes at a distance of several rods from the water, were so eager to be baptized that they ran to the river, each wishing to be first. George D. Watt was the younger and quicker, and got there first, so he was the first person baptized in a foreign land in this generation.

Heber C. Kimball had visited the home of Thomas Walmesley, whose wife was very sick of consumption, the doctors having given her up to die. He preached the Gospel to her and promised her in the name of Jesus Christ, if she would repent and be baptized, she should be healed of her sickness. They carried her to the water, where she was baptized. At her confirmation she was blessed and her disease rebuked. She recovered. (She was the first woman baptized into the Church in a foreign land.) George D. Watt, ——— Miller, Thomas Walmesley, Ann Elizabeth Walmesley, Miles Hodgen, George Wate, Henry Billsbury Mary Ann Brown, and Ann Dawson, made up the historic nine. These men and women are the first fruits of the Gospel in Great Britain, and their names should surely be preserved in monument or story in the sacred annals of this Church.

Wednesday, Aug. 2nd, Elder Kimball was at the home of Thomas Walmesley, and a young lady, the daughter of Rev. John Richards, who lived fifteen miles from Preston, called and he was introduced to her. They immediately entered into conversation on the subject of the Gospel. She was very intelligent and seemed very desirous of understanding the truth. Friday morning following she sent for Elder Kimball and requested him to baptize her, which request he cheerfully complied with. He baptized her in the River Ribble and confirmed her at the water side, Elder Hyde assisting. She wept as she was about to return to her home. Elder Kimball endeavored to comfort her and told her to be of good cheer, exhorted her to pray and be humble and the Lord would soften the heart of her father so that they would yet have the privilege of preaching in his chapel, which would result in a great opening to preach the Gospel in that region. Only a few days and the fulfillment of Heber's prophecy to Janetta Richards was fulfilled. The early part of the next week brought two letters to Elder Kimball, one from Miss Richards and the other from her father. His letter read as follows:

Mr. H. C. Kimball,

SIR:—You are expected to be here next Sunday. You are given out to preach in the forenoon, afternoon, and evening. Although we are strangers to one another, yet I hope we are not strangers to our blessed Redeemer, else I would not have given out for you to preach.

Our chapel is but small and the congregation few, yet if one soul be converted it is of more value than the whole world.

I am, in haste,

JOHN RICHARDS.

It will be needless to add that he accepted the invitation. The meetings were successful. The result, however, was more than the good pastor had anticipated, and he informed Elder Kimball that he would be obliged to close his pulpit against him.

Just after Janetta Richards joined the Church, Brother Kimball said to Elder Richards: "Willard, I baptized your wife today." Willard and Janetta at this time had never met. The sequel is in Willard's own words, taken from his diary: "Time, March, 1838—I took a tour through the branches, and preached. While walking in Thornly, I plucked a snowdrop, far through the hedge, and carried it to James Mercer's and hung it up in the kitchen. Soon after Janetta Richards came into the room, and I walked with her and Alice Parker to Ribchester, and attended meeting with Brothers Kimball and Hyde, at Brother Clark's. While walking with these sisters, I remarked, 'Richards is my name; I never want to change it; do you, Janetta?' 'No; I do not,' was her reply, 'and I think I never will.' * * * Sept. 25th, 1839, I married Janetta Richards, daughter of the Rev. John Richards, independent minister at Walkerfold, Chaigley, Lancashire. Most truly do I praise my heavenly Father for His great kindness in providing me a partner according to His promise; I receive her from the Lord, and hold her at His disposal. I pray that He may bless us forever. Amen."

There is a very interesting circumstance in relation to the first child born in the Church of Jesus Christ of Latter-day Saints in Great Britain, which occurred at Barshe Lee's, the 7th of October, 1837. This child was a daughter of James and Nancy Smithies. Soon after she was born, her parents wanted to take her to the church and have her sprinkled or christened. Elder Kimball tried to convince them that it was folly, contrary to the scripture, and was not approved of God. The parents felt very bad and wept bitterly. It looked as though he would be unable to convince them of the folly of this practice. He asked them why they felt so strongly on this subject, and they said if their baby died she could not have a burial in the church yard. Then Elder Kimball promised them that she should live and become a mother in Israel, and he promised it in the name of Jesus Christ and by virtue of the Holy Priesthood vested in him. This seemed to satisfy them, and when she was two weeks old they presented the child to him to be blessed. She was the first child blessed in the Church in that country. Her name was Mary; she emigrated with her parents to America and became the wife of Heber C. Kimball, and the mother of five children.

The first general conference was held in Preston Christmas day, 1837. The Word of Wisdom, the temperance revelation of the Church, was first publicly taught in Great Britain, at this conference; fourteen members were confirmed and about one hundred children blessed.

Apostles Kimball and Hyde and associates in the ministry visited the various branches of the mission they had founded and prepared to bid farewell to the Saints and sail for America. The deep feelings that were felt by Heber C. Kimball when bidding

farewell to his friends, is best told in his own language: "I went and visited branches in the regions of Clithero and Chatburn, and on the morning when I left Chatburn many were in tears, thinking they should see my face no more. When I left them, my feelings were such as I cannot describe. As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene I was constrained to take off my hat, for I felt as if the place was holy ground. The Spirit of the Lord rested upon me and I was constrained to bless the whole region of country. I was followed by a great number to Clithero, a considerable distance from the villages, but they could then hardly separate from me. My heart was like unto theirs, and I thought my head was a fountain of tears, for I wept for several miles after I bade them adieu. I had to leave the road three times to go to a stream of water to bathe my eyes."

Tullidge says: "Who can read this without a feeling of profound veneration for the great and good man whose memory is enshrined in the hearts of the British Saints as their spiritual father? That touching scene is enough to immortalize the character of Heber C. Kimball as a true apostle of Christ; and the pathos is actually heightened when he is seen alone by the wayside weeping, or by the stream washing away those sacred tears."

The Prophet Joseph Smith told him in after years that the reason he felt as he did in the streets of Chatburn was because the place was indeed holy ground; some of the ancient prophets had traveled in that region and dedicated the land, and that he (Heber) had reaped the benefit of their blessing. At this time as many as twenty persons were baptized in a day. The work kept spreading and the field opened larger and larger.

On the 20th of April, 1838, Heber C. Kimball and Orson Hyde sailed for home on the same ship *Garrick* on which they had come to England. Joseph Fielding was left to preside over the British Mission, assisted by Willard Richards, who was his first counselor and clerk of the mission, and William Clayton, his second counselor. Heber C. Kimball, with his associates, were instrumental in baptizing over two thousand people and organizing large branches in various parts of England, establishing the European mission from which has come to the Church of Christ more than a hundred thousand people. The missionaries arrived at Kirtland the 22nd day of May, 1838, they having been absent eleven months and nine days. They found their families well, and as comfortable as they could expect, and were welcomed with joy.

On the 8th of July, 1838, a revelation was given at Far West, Mo., in answer to the query of the Prophet Joseph, "Show us thy will, O Lord, concerning the Twelve," in which the Twelve were instructed, in the following spring, "to go over the great waters

and there promulgate my gospel, the fulness thereof, and bear record of my name." In the summer of 1839 the Twelve began their departure, usually in pairs, for foreign lands. The mission already so firmly established in Great Britain was now to be broadened, strengthened and systematized through the labors of these great men, with Brigham Young at their head. Close beside President Young was his beloved friend, the evangel of freedom to Great Britain, Heber C. Kimball. The story of their journey, begun in the extremes of destitution and sickness, reads very strangely today in contrast to the present luxurious conditions enjoyed by our Elders who go out to the same field. Presidents Young and Kimball traveled together and left Nauvoo, Sept. 18th, more than a month after Elders John Taylor and Wilford Woodruff, who left August 8th, all bound for New York City. Elders Parley P. Pratt and Orson Pratt left Nauvoo on August 29th. Elders John Taylor and Wilford Woodruff sailed from New York December 19th, of that year, 1839, having been four months in their efforts to get away from America. The rest of the Apostolic party were still later in sailing, most of them not leaving New York till the ninth day of March, 1840, having been engaged in preaching and traveling all that time in the country between Nauvoo and New York and round about the latter city. The second party consisted of Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock.

They sailed for Liverpool on board the *Patrick Henry*, March 9th, 1840. After a very stormy passage they reached Liverpool on the 6th of April. Heber was hailed with delight by his former acquaintances throughout the mission. Immediately upon their arrival a council of the Twelve was called and the first business of the council was to ordain Willard Richards an Apostle and receive him into the quorum. This addition made eight Apostles of the Council in Great Britain.

We can not begin to follow them in the numerous and very interesting incidents connected with the opening up of this great mission. One notable event accomplished by the Apostles was the founding of the London Conference. Heber C. Kimball, Wilford Woodruff and George A. Smith were chosen for this work. Historian Orson F. Whitney says: "It was well ordered that three such characters as these with their great will power and perseverance added to child-like faith and humility were sent to break gospel ground in the British metropolis. The task was no easy one; London with all its churches and cathedrals, its high-priced ministers and princely church-men, its Bible mission schools, and evangelical agencies of every description, was the devil's stronghold, nevertheless, and the prospect might have dismayed, with its hardships, spirits less valiant, souls less faithful, than those selected for the ordeal."

The first number of the *Millennial Star* was published May

27th, 1840, under the inspiring editorial control of Elder Parley P. Pratt. In June, on Saturday, the 6th, the first company of British Saints sailed down the River Mersey on the ship *Brittania*, being the first company of Saints to emigrate to the land of Zion. This famous and historic company was under the presidency of Elder John Moon, who had made an excellent record as one of the first converts to the Church in his native land. They landed in New York July 15th, being over a month on the water. The first conference organized in Great Britain was under the charge of Elder Wilford Woodruff, being the Bran Green and Gadfield Elm Conference in Worcestershire, and it consisted, even in that pioneer time, of twelve branches. On the twenty-first of that same month the Froome's Hill Conference was organized by Elder Woodruff, consisting of twenty branches. The success of Apostle Woodruff in Staffordshire and Herefordshire was marvelous. In a little over a month he converted several hundred souls, including upwards of forty preachers of the United Brethren, and thus the work rolled on. In July of that same year, Elder Brigham Young, Parley P. Pratt and John Taylor printed the first edition of the Hymn Book in Great Britain. Apostle John Taylor went over to Ireland on the 27th of July and opened the door of the gospel in that land.

Henry Conner, baptized by Heber C. Kimball on Monday, 31st of August, 1840, was the first convert baptized in London. The first English edition of the Book of Mormon was published in Manchester, England, in January, 1841. In February three companies of Saints left England for Nauvoo, among whom was the well-known poet, William Clayton. The 14th of April, 1841, Apostle Lorenzo Snow was sustained as President of the London conference. On the 21st of April of the same year Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards sailed from Liverpool on the ship Rochester, for New York, having accomplished a most wonderful and important work. Thereafter the British mission went steadily on under the earnest and careful guidance of the inspired servants of the Lord, appointed from time to time to preside over and direct the affairs of the mission. And only God and the angels know what marvels have been wrought and what yet lie in store for that greatest of all Latter-day missions.

Following are the presidents of the European mission, which includes the British mission, from the beginning to the present:

Heber C. Kimball, 1837; Joseph Fielding, 1838; Brigham Young, 1840; Parley P. Pratt, 1841; Thomas Ward, 1842; Reuben Hedlock, 1843; Wilford Woodruff, 1845; Reuben Hedlock, 1846; Orson Hyde, 1846; Orson Spencer, 1857; Orson Pratt, 1848; Franklin D. Richards, 1851; Samuel W. Richards, 1852; Franklin D. Richards, 1854; Orson Pratt, 1856; Samuel W. Richards, 1857; Asa Calkin, 1858; Nathaniel V. Jones, 1860;

Amasa M. Lyman, 1860; Jacob G. Bigler, 1862; Geo. Q. Cannon, 1864; Brigham Young, Jr., 1865; Franklin D. Richards, 1867; Albert Carrington, 1868; Horace S. Eldredge, 1870; Albert Carrington, 1871; Lester J. Herrick, 1873; Jos F. Smith, 1874; Albert Carrington, 1875; Joseph F. Smith, 1877; Wm. Budge, 1878; Albert Carrington, 1880; John Henry Smith, 1882; Daniel H. Wells, 1885; Geo. Teasdale, 1887; Brigham Young, 1890; Anthon H. Lund, 1893; Rulon S. Wells, 1896; Platte D. Lyman, 1899; Francis M. Lyman, 1901; Heber J. Grant, 1904; Chas. W. Penrose, 1906; Rudger Clawson, 1910.

The parents heard and gladly embraced the plan of salvation in the early days, and gathered with the Saints, helping to build towns, cities and temples in this our land of refuge and deliverance. Now what are the children doing to perpetuate the work their parents began. We have seen literally tens of thousands who have come up to the House of the Lord from that land to the land of Zion. What the Church is today, is largely due to the results of the great work done in those far-off pilgrim days, and the good work is still going on in the British Mission to this day. What testimonies have been gained by Zion's sons through the labors in that fruitful field. What happiness has come to English homes through the visits of those same humble elders? What work has been wrought in Zion? What monuments have been reared, what songs have been sung by those who have trod English soil as natives or as missionaries to that goodly land? We have traced briefly and lightly the current events which resulted in placing the key in the lock which opened the door of the Gospel of Jesus Christ as revealed in modern times to the Prophet Joseph Smith in the British Empire. What of the forefathers of this multitude of English converts? Are their souls worth saving? Are your ancestors who lived in the green lanes and tilled the generous soils of old England in the days of the misty past of value to you? Where are the descendants of Brigham Young, Heber C. Kimball, Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, William Clayton, Joseph Fielding, John Goodson, George D. Watt, Thomas Walmesley and others, and what are they doing for their progenitors? Are their hearts turned to the fathers of these heroes who laid the foundation of truth in blood and tears? That is the question which this Society offers constantly to the members of the Church. The answer to that question will forever savor of life unto life or of death unto death to you and yours and to me and mine.

Would time permit I would be glad to take up the genealogy of some of these early missionaries and converts of the British Isles. The descendants of Brigham Young, or Heber C. Kimball and of those other First Elders of the Church are too well known to require notice here and now—but we would be glad if the descendants of these famous first baptized nine British converts with the equally famous first companies who crossed the seas

to come to Nauvoo could furnish this Society with their parents' history and genealogy. Indeed it is for this purpose of receiving and preserving from oblivion these facts and history that these meetings have been inaugurated. May we ask those present to send all data to this Society. All who are descended from British emigrants or missionaries prior to 1870 are eligible to the claim and title of British pioneers and as such we bid them welcome in the great pioneer circle which has developed the Church of Jesus Christ of Latter-Day Saints into the powerful organization for good and progress which it has become in the earth.

THE DESCENDANTS OF ERASTUS SNOW.

BY MORONI SNOW.

1. ERASTUS SNOW (No. 12, page 37, Vol. 3), was born Nov. 9, 1818, at St. Johnsbury, Vermont. On Dec. 13, 1838, he married (1) Artimesia Beman, daughter of Alva Beman and Sarah Burtts. She was born March 3, 1819, at Livonia, Livingston Co., New York, and died Dec. 21, 1882, at St. George, Utah. On April 2, 1844, he married (2) Minerva White, daughter of Amasa White and Axa Wing at Nauvoo, Ill. She was born March 22, 1822, at Northbridge, Mass., and died April 1, 1896, at Manti, Utah. On Dec. 19, 1847, he married (3) Elizabeth Rebecca Ashby, daughter of Nathaniel Ashby and Susan Hammond. She was born May 19, 1831, at Salem, Mass. On April 11, 1856, he married (4) Julia Josephine Spencer, daughter of Mathias F. Spencer and Amelia Brown, at Salt Lake City, Utah. She was born April 9, 1837, and died Oct. 31, 1909, at St. George, Utah. Erastus Snow died May 27, 1888, at Salt Lake City, Utah.

Children of Artimesia Beman:

- i. SARAH LUCINA, b. Jan. 21, 1841, in Chester Co., Pa. M., March 28, 1858, George Washington Thurston, b. Nov. 1, 1830, son of Thomas J. Thurston and Rosetta Bull. They had:
 1. GEORGE WASHINGTON, b. May 9, 1859, at Salt Lake City, Utah. M., Oct. 25, 1888, Minnie Lucinda Reynolds, daughter of Robert G. Reynolds and Phylena Dyer Lee, by whom he had *Pearl Edna*, b. Sept. 9, 1889; m., Sept. 9, 1910, David B. Lehman. They have one child, *Phyllis Vivian*, b. Oct. 14, 1911; *Archie Roy*, b. Jan. 17, 1897; *Ray Putnam*, b. March 1, 1892; *Charles Leroy*, b. Feb. 4, 1894; *Chester*, b. April 18, 1904, d. April 21, 1904; *Esther* (twin), b. April 18, 1904, d. May 4, 1904.

2. ERASTUS JEFFERSON, b. Oct. 7, 1860, at Centerville, Utah, d. Jan. 26 1864, at St. George, Utah.
3. SARAH LUCINA, b. May 26, 1862, in Weber, Weber Co., Utah. M., June 15, 1884, Arthur W. Byers, sdn of James S. Byers and Eliza Rockafellow. They had *Lawrence Arthur*, b. April 4, 1886; *Mildred Eliza*, b. Jan. 17, 1888; *Viola Sarah*, b. Aug. 24, 1889; *Harold James*, b. May 3, 1891; *Hazel Augusta*, b. Sept. 5, 1893.
4. ARTIMESIA SNOW, b. Nov. 27, 1863, at St. George, Utah. M., March 31, 1891, Charles F. Ward, son of William G. Ward and Catherine Holderman. They had: *Winona Evelyn*, b. Jan. 19, 1892; *Charles Gilmore*, b. March 24, 1893; *Lorena May*, b. March 11, 1894; *Violet Artie*, b. Nov. 5, 1897; *Annie Luvera*, b. Dec. 30, 1898; *Luella Merree*, b. April 29, 1904.
5. ROSETTA, b. Nov. 1, 1865, at Salt Lake City, Utah. Stolen by Indians in spring of 1868, and never recovered or heard of after.
6. LA FAYETTE, b. March 23, 1867, in Cache Co., Utah. M., Nov. 20, 1894, Ellen Blodget, daughter of George W. Blodget and Letitia McClure. They had: *Leland Frances*, b. Oct. 2, 1895; *Ernest Raymond*, b. April 12, 1899; *Arthur Blodget*, b. Nov. 22, 1902; *Rozetta Lura*, b. Jan. 15, 1905.
7. JOSEPH SMITH, b. Nov. 26, 1868, in Cache Valley, Utah. Not married.
8. JOAN ALICE, b. Sept. 2, 1871, in Bear Valley, San Diego, Co., Cal. M., Sept. 3, 1890, Harry T. Hughes, son of Thomas Hughes and Mary Ann Beesley. They had: *Florence Joan*, b. June 20, 1891, who m. Arthur B. Collins, son of Frank D. Collins and Elizabeth Amanda Hardy, Oct. 11, 1911; *Henrietta*, b. July 26, 1892; *Elma Alice*, b. Dec. 9, 1893; *Henry Lester*, b. March 29, 1895; *Jessie Margerite*, b. Sept. 18, 1897.
9. HULDA CORDELIA, b. July 14, 1873, in Aliso Canyon, Orange Co., Cal. M., Sept. 9, 1896, William H. Walls, son of John H. Walls and ——— Tippy. They had: *Wallis Merritt*, b. May 28, 1898; *Willilla Cordelia*, b. April 17, 1900; *Grace Adilene*, b. July 20, 1905, d. Sept. 26, 1906; *Rosalie May*, b. Feb. 25, 1907; *Leonard Goodwin*, b. Oct. 9, 1910, all in Orange Co., Cal.
10. BENJAMIN FRANKLIN, b. Nov. 14, 1874, in Aliso Canyon, Orange Co., Cal.
11. HARRIET ELIZABETH, b. March 8, 1876, in Aliso Canyon, Orange Co., Cal. M., Oct. 7, 1897, Aaron Buchheim, son of Frank Buchheim and Caroline Simon. Their children are: *Augusta Luella*, b. Feb. 9, 1899, and *Evelyn Frances*, b. July 15, 1903; both born at El Toro, Orange Co., Cal.
12. ANNIE MARIA, b. Dec. 28, 1877, in Aliso Canyon, Orange Co., Cal. M., March 28, 1908, Louis Wendall Korse, son of August Korse and Caroline Roth.
13. CHARLOTTE FRANCES, b. Oct. 14, 1879, in Aliso Canyon, Orange Co., Cal. M., July 8, 1907, Howard Eugene Jennings, son of Jonathan C. Jennings and Chloe Pratt.
14. LUELLA MAY, b. May 9, 1883, in Aliso Canyon, Orange Co., Cal.
15. CLARABEL, b. Oct. 24, 1884, in Aliso Canyon, Orange Co., Cal. M., April 22, 1909, Harold Floyd Garland, son of

- Edwin J. Garland and Sarah Ann Myers. They have one child, *William Manley*, b. Dec. 27, 1910, in Santa Ana, Cal.
- ii. JAMES, b. April 28, 1842, at Salem, Mass., while his parents were in that mission field; d. Feb. 25, 1850, at Salt Lake City, Utah.
 - iii. CHARLES HENRY, b. March 15, 1844, at Nauvoo, Ill., d. Sept. 7, 1846, at Winter Quarters, Neb.
 2. iv. MAHONRI MORIANCUMR, b. Jan. 4, 1847, at Winter Quarters, Neb. M., April 9, 1868, (1) Cornelia Lytle, daughter of John Lytle and Christenia Whitner. She was b. Nov. 9, 1849, d. Dec. 17, 1884. M. April 18, 1885, at St. George, Utah, (2) Harriet Orilla Peters, b. March 7, 1857, daughter of Lyman Peters and Caroline Lytle.
 - v. ARTIMESIA, b. Feb. 8, 1849, at Salt Lake City, Utah. M., April 9, 1868, (1) Franklin Benjamin Wooley, son of Edwin Dilworth Woolley and Mary Wickersham. He was born June 11, 1834, and was killed by Indians March 21, 1869, while superintending transportation of merchandise from California to St. George for St. George Co-op. Store. M., April 16, 1873, (2) Daniel Seegmiller, son of Adam Seegmiller and Anna Eve Knechtel. He was born Dec. 6, 1836, and murdered in Kane County, Utah, July 23, 1899.
 3. vi. ERASTUS BEMAN, b. May 10, 1853, at Salt Lake City, Utah. He removed to St. George, Utah, with his parents when that place was settled, and performed missionary work in England and Mexico, and for many years up to the time of his death, was counselor in the Stake presidency. On Oct. 5, 1874, he married (1) Elida Crosby, b. Dec. 30, 1854, daughter of Jesse Wentworth Crosby and Hannah Elida Baldwin. On Feb. 24, 1885, he married (2) Ann Stafford, b. April 27, 1867, in England, daughter of Joshua Stafford and Eliza Dinnis. He died at St. George, Sept. 20, 1900.
 4. vii. FRANKLIN RICHARDS, b. Sept. 21, 1854, at Salt Lake City, Utah. M., April 12, 1877, (1) Lucy Simmons, daughter of Joseph M. Simmons and Rachel E. Woolley. She was b. Jan. 19, 1855, at Salt Lake City, Utah, and d. March 4, 1905. M., Aug. 10, 1906, (2) Leah R. Clayton, b. Jan. 2, 1868, daughter of Thomas Clayton and Susanna Helm.
 - viii. MARY LOUISA, b. July 29, 1856, at Salt Lake City, Utah, and died at birth.
 5. ix. MORONI SNOW, b. May 13, 1858, at Provo, Utah, at time of the move south when Johnston's army entered Salt Lake City. M., Sept. 13, 1882, Emma Adelaide Gates, b. Aug. 22, 1862, at St. George, Utah. She was the daughter of Jacob Gates and Emma Fosberry.
 6. x. ORSON PRATT, b. March 28, 1860, at Salt Lake City. M., Oct. 29, 1885, at St. George, Utah, Sarah E. Blackner, b. Sept. 14, 1865, daughter of James H. Blackner and Jane Allen.
 7. xi. GEORGE ALBERT, b. Oct. 31, 1863, at St. George, Utah. M., June 10, 1886, Effie Luvera Stoddard, b. June 27, 1865, daughter of Arvin Mitchell Stoddard and Caroline Sargent.

Children of Minerva White:

- i. NEPHI, b. June 15, 1845, at Nauvoo, Ill., and d. June 16, 1845, at same place.
- ii. MARY MINERVA, b. Oct. 1, 1846, at Winter Quarters, Neb., d. Aug. 1, 1847, at same place.

8. iii. ERASTUS WHITE, b. Jan. 27, 1849, at Salt Lake City, Utah. Moved to St. George with his parents and performed missionary work in England, and was prominent in various capacities. M., Aug. 3, 1874, Margaret A. McBride, b. June 29, 1854, daughter of Robert McBride and Margaret Howard. He died March 20, 1888, at Salt Lake City, Utah.
9. iv. WILLARD, b. Nov. 16, 1853, at Salt Lake City, Utah. M., May 14, 1878, at Salt Lake City, Dora Crooks Pratt, b. March 23, 1860, at Pine Canyon, Tooele Co., Utah. She was the daughter of Orson Pratt and Eliza Crooks.
- v. SUSAN, b. July 9, 1856, at Salt Lake City, Utah. M., April 11, 1875, Arta D'Christa Young, b. April 16, 1855, son of Brigham Young and Lucy Ann Decker. Their children are:
 1. ROSINA, b. Feb. 24, 1878, at Logan, Utah.
 2. NELLIE, b. Nov. 26, 1879, at Salt Lake City. M., Aug. 11, 1904, Irving Clarence Emmett, b. March 15, 1878, son of Thomas Emmett and Nancy Hitchon. Their children are: *Nannie*, b. Feb. 15, 1905, at Provo, Utah, and *Nelwyn*, b. Nov. 27, 1909, at Ogden, Utah.
 3. ARTA D'CHRISTA, b. July 13, 1881, at Salt Lake City, Utah.
 4. ETHEL, b. May 14, 1883, in Gentile Valley, Ida. M., Sept. 19, 1905, Albert William Jacobs, b. March 13, 1874, son of George Washington Jacobs and Coralin Louise Soper. They removed to Rochester, N. Y., and have one child, *Berwin Wesley*, b. Feb. 17, 1909, at Rochester, N. Y.
 5. FERRE, b. April 14, 1886, in Gentile Valley, Ida. M., March 12, 1909, Margaret Riche Lockhead, b. Aug. 12, 1886, daughter of George Lockhead and Elizabeth Stephens, and have one child, *Dorothy*, b. Dec. 6, 1909, at Ogden, Utah.
 6. HYRUM SMITH, b. Jan. 23, 1859, at Salt Lake City, Utah, d. March 15, 1860, at same place.
- vi. LEVI, b. March 10, 1861, at Salt Lake City, Utah. M. Mamie Stoddard and divorced. No children.
- vii. LOUISA WHITE, b. July 6, 1863, at St. George, Utah; d. Aug. 10, 1864, at same place.
- viii. ALDEN, b. May 26, 1866, at St. George, Utah, and d. July 8, 1867 at same place.

Children of Elizabeth Rebecca Ashby:

- i. ELIZABETH ASHBY, b. March 24, 1854, at Salt Lake City, Utah. M., Nov. 9, 1878, Anthony Woodward Ivins, b. Sept. 16, 1852. He was the son of Israel Ivins and Anna Lowrie, and was very prominent in civil and ecclesiastical capacities, having been counselor in the presidency of St. George Stake until called to the presidency of the Juarez Stake, Mexico, which office he filled until he was ordained a member of the Quorum of Twelve Apostles on Oct. 6, 1907. Their children are:
 1. ANTHONY WOODWARD, b. Nov. 9, 1879, at St. George, Utah, d. Feb. 7, 1880, at same place.
 2. ANTOINE RIDGWAY, b. May 11, 1881, at St. George.
 3. ANNA LAWRIE, b. Oct. 20, 1882, at St. George, Utah.
 4. FLORENCE, b. June 4, 1885, at St. George.
 5. LEAH, b. Aug. 18, 1887, at St. George.
 6. HEBER GRANT, b. Sept. 2, 1889.
 7. STANLEY SNOW, b. July 27, 1891.
 8. AUGUSTA, b. Oct. 23, 1893.

All above children born at St. George, Utah.

9. FULVIA SNOW, b. July 18, 1897, at Colonia Juarez, Mexico.
- ii. FLORENCE, b. June 16, 1856, at Salt Lake City. M., April 12, 1877, Edwin Dilworth Woolley, b. April 30, 1845, at Nauvoo, Ill. He was the son of Edwin Dilworth Woolley and Mary Wickersham. He was prominent in Southern Utah and for many years was president of Kanab Stake. They had:
 1. FLORENCE EVELYN, b. Aug. 26, 1878, at St. George, Utah, and d. May 8, 1881, at same place.
 2. ERASTUS DILWORTH, b. Dec. 22, 1880, at St. George, Utah. M., Sept. 9, 1903, Alice Snow, b. Aug. 9, 1881, daughter of Gardner E. Snow and Esther P. Cox. Their children are *Dilworth Snow*, b. Dec. 28, 1904, at Manti, Utah, and *Frederick*, b. July 12, 1907, at Richfield, Utah.
 3. HERBERT ELLIOT, b. May 19, 1883, at Upper Kanab, Utah. M., Sept. 6, 1911, at Logan Utah, Prescinda Stewart Ballantyne, b. Oct. 23, 1892, daughter of Richard Alando Ballantyne and Mary Ann Stewart.
 4. ELIZABETH, b. March 11, 1885, at Kanab, Utah. M., Aug., 31, 1904, Albert Richard Day.
 5. LE GRANDE, b. April 3, 1887, at St. George, Utah. M., Aug. 2, 1911, Alida Snow, at Manti Utah, b. April 6, 1887, daughter of Gardner Elesba Snow and Esther P. Cox.
 6. ARTHUR S., b. May 12, 1889, at Pipe Springs, Ariz.
 7. MARION, b. April 2, 1895, at Kanab, Utah.
 8. PRUEDA, b. July 7, 1902, at Kanab, Utah.
- iii. JOSEPHINE, b. July 19, 1859, at Salt Lake City. M., June 25, 1884, Joseph Marion Tanner, b. Nov. 26, 1859, son of Myron Tanner and Mary Jane Mount. They had:
 1. MARION SNOW, b. Dec. 15, 1888, at Pipe Springs, Ariz.
 2. FLORA, b. March 16, 1891, at Logan, Utah.
 3. JOSEPHINE, b. Jan. 4, 1895, at St. George, d. Jan. 16, 1895.
 4. NORMA, b. Dec. 24, 1895, at Salt Lake City.
 5. WELLSBY, b. Nov. 17, 1897, at Salt Lake City.
 6. IVINS SNOW, b. March 4, 1900, at Forest Dale, Utah.
 7. WALTON BARR, b. Oct. 9, 1902, at Forest Dale, Utah.
- iv. GEORGIANA, b. June 23, 1862, at St. George. M., Aug. 31, 1885, Moses Thatcher, son of Hezekiah Thatcher and Alley Kitchen. He was born Feb. 2, 1841, and d. Aug. 22, 1909. He was very prominent in the development of the State of Utah in business, ecclesiastical and political capacities, being for many years one of the Quorum of Twelve Apostles. They had the following children:
 1. VERDA SNOW, b. Aug. 21, 1886, at Pipe Springs, Ariz., d. May 15, 1893, at Manassa, Colo.
 2. ASHBY SNOW, b. July 20, 1892, at Manassa, Colo.
 3. ELTON SNOW, b. April 3, 1899.
 4. ARTHUR SNOW, b. March 6, 1903.
- v. BRYANT, b. April 3, 1864, at St. George, Utah, d. Dec. 24, 1864.
- vi. MARTHA, b. Sept. 27, 1865, at St. George, Utah. M., May 17, 1894, at St. George, Walter Keate, son of James Keate and Bena Christopherson. He was b. Jan. 1, 1869, and was a graduate of Harvard Medical College, and practiced his profession in Utah and Mexico. His health failing him in Mexico, he returned to Utah, and died in Salt Lake City, April 15, 1906. They had:
 1. ELIZABETH SNOW, b. Feb. 23, 1895, at St. George, Utah.
 2. HOWARD SNOW, b. July 18, 1900, at Colonia Juarez, Mexico, and d. March 24, 1902, at same place.

3. WENDELL S., b. Aug. 11, 1902, at Salt Lake City, Utah.
4. HEBER S., b. Dec. 14, 1903, at Nacozari, Sonora, Mexico.
5. WALTER S., b. April 29, 1906, at Salt Lake City.
10. vii. ASHBY, b. Sept. 19, 1867, at St. George, Utah. M., Dec. 24, 1888, at St. George, Ann Donald Pymm, b. Nov. 24, 1869, daughter of John Pymm and Agnes Donald.
11. viii. ARTHUR EUGENE, b. Feb. 13, 1870, at St. George. M., June 23, 1904, at Salt Lake City, Lucy Smith Wright, b. June 2, 1876, daughter of Jonathan Calkins Wright and Caroline Olsen.
- ix. HERBERT HAMMOND, b. June 19, 1872, at St. George; d. April 22, 1881, at same place.
12. x. CLARENCE, b. Oct. 31, 1874, at St. George. M., Sept. 5, 1900, Cornelia E. Groesbeck, b. July 18, 1873, daughter of Nicholas H. Groesbeck and Cornelia Sanford.

Children of Julia Josephine Spencer:

13. i. EDWARD HUNTER, b. June 23, 1865, at St. George. M., Sept. 24, 1885, at St. George, Hannah Nelson, b. March 27, 1865, daughter of Aaron Nelson and Selina Palfryman. He performed two missions, first in the Southern States and second in the Eastern States, presiding in the latter. In 1901, he was made president of the St. George Stake, which position he now holds. He has also served with prominence in the legislature of the State of Utah.
 14. ii. WILLIAM SPENCER, b. July 21, 1867, at St. George. M. Emily Eyring, daughter of Henry Eyring and Mary Bonneli. He died at St. George, Sept. 28, 1892.
 - iii. AMELIA, b. Jan. 15, 1871, at St. George; d. Jan. 13, 1886, at same place.
 - iv. MARY BROWN, b. Oct. 8, 1875, at St. George; d. March 8, 1893, at same place.
 15. v. JOSEPH SMITH, b. Feb. 11, 1873, at St. George. M., March 22, 1894, at St. George, Olive Bleak, b. Nov. 30, 1872, at St. George. She was the daughter of James G. Bleak and Jane Thompson.
 - vi. MAUD R., b. March 14, 1879, at St. George.
2. MAHONRI M. SNOW² (*Erastus*¹), b. Jan. 4, 1847, at Winter Quarters, Neb. Took an active part in the settlement of St. George and has for many years been a member of the High Council of St. George Stake. M., April 9, 1868, Cornelia Lytle, and after her death m., April 18, 1885, Harriet Arilla Peters.

Children of Cornelia Lytle:

- i. MARY LUCINA, b. Sept. 11, 1869, at St. George. M., Dec. 10, 1891, at St. George, Ellis Mendenhall Sanders, b. Sept. 13, 1870, at St. George, son of Ellis Sanders and Mary Ann Smith. Their children are: (1) *Cornelia*, b. Feb. 15, 1893; (2) *Le-land*, b. Sept. 8, 1894; (3) *Mirl*, b. Feb. 18, 1896; (4) *Fannie*, b. Aug. 1, 1899; d. Jan. 7, 1901; (5) *Ellis Mendenhall*, b. April 15, 1901 (All above born at St. George); (6) *Veda*, b. Dec. 19, 1905, at Fielding, Utah; (7) *Laura*, b. Jan. 15, 1909; (8) *Dean*, b. Nov. 28, 1910, (9) *Dale*, b. Nov. 28, 1910 (twins); (Last three born at Garland, Utah).

16. ii. MAHONRI MORIANCUMR, b. Aug. 2, 1871, at St. George. M., Nov. 6, 1894, Mary Angenette Pearce, b. Dec. 26, 1874, daughter of Thomas J. Pearce and Angenette E. Hendricks.
- iii. JEDEDIAH, b. Oct. 17, 1873, at St. George, d. Dec. 1, 1893, at Provo, Utah.
17. iv. WILLIAM FRANKLIN, b. Nov. 8, 1875, at St. George. M., March 18, 1898, at St. George, Zina Ashby, b. March 18, 1879, daughter of Nathaniel Ashby and Mary V. Garr.
- v. GEORGE, b. Oct. 7, 1877, at St. George; d. May 18, 1878, at same place.
- vi. ADA C., b. Feb. 14, 1879, at St. George.
- vii. BURNETTA, b. March 30, 1881, at St. George; d. Dec. 24, 1882, at same place.
18. viii. GRANVILLE, b. March 11, 1883, at St. George. M., Dec. 12, 1906, Ethel Mantlo, b. Sept 18, 1888, daughter of James Q. Mantlo and Martha Harris,

Children of Harriet Arilla Peters:

- i. HERBERT, b. Dec. 5, 1885, at St. George.
 - ii. ELLIOTT, b. May 30, 1887, at St. George.
 - iii. KENNETH, b. Feb. 11, 1889, at St. George. M., March 2, 1910, at St. George, Eunice A. Kemp, daughter of Walter Kemp and Adeline Carter.
 - iv. LULA, b. Sept. 16, 1890, at St. George; d. Nov. 15, 1892, at same place.
 - v. LEDA, b. March 6, 1892, at St. George.
 - vi. CASSIE, b. Nov. 3, 1893, at St. George; d. Feb. 17, 1894, at same place.
 - vii. GENEVIEVE, b. July 20, 1895, at St. George.
 - viii. STANLEY, b. Nov. 27, 1897, at St. George.
3. ERASTUS BEMAN SNOW² (*Erastus*¹), b. May 10, 1853, at Salt Lake City, Utah. M., Oct. 5, 1874, (1) Elida Crosby; m., Feb. 24, 1885 (2) Ann Stafford.

Children of Elida Crosby:

- i. ELIDA ARTIMESIA, b. Nov. 2, 1875, at St. George. M., June 29, 1898, Peter Joseph Jensen, b. Dec. 31, 1869, son of P. M. Jensen and Mary Mortensen, a graduate of Leland Stanford University, and for some time a teacher in the B. Y. University at Provo, and now one of the faculty of the L. D. S. University of Salt Lake City. Their children are: (1) *Artimesia*, b. Dec. 27, 1899, at Provo, Utah; (2) *Helen*, b. April 6, 1905; (3) *Reed*, b. Jan. 20, 1909; (4) *Elida*, b. June 11, 1911. (Last three born in Salt Lake City.)
19. ii. ERASTUS BEMAN, b. Nov. 24, 1877, at St. George. M., April 30, 1903, Rosina Christena Gregerson, b. Nov. 30, 1879, daughter of Andrew Ferdinand Gregorson and Althea Sylvester.
- iii. JESSE, b. Dec. 16, 1879, at St. George, d. Feb. 20, 1880, at same place.
- iv. LEO ALVA, b. Sept. 5, 1881, at St. George. M., Nov. 18, 1908, Penelope Thompson Bleak, daughter of James Godson Bleak and Matilda Irene Thompson. She was born Dec. 14, 1882, and died Sept 16, 1910, at St. George, Utah.
- v. JOSEPHINE, b. Nov. 11, 1883, at St. George.

- vi. LAWRENCE CROSBY, b. May 2, 1886, at St. George. M., Sept. 12, 1911, at St. George, Ida Matilda McArthur, b. Feb. 26, 1887, daughter of Edward Meeks McArthur and Ida Foss Woolley.
- vii. ELIZA F., b. Oct. 31, 1889, at St. George.
- viii. MARIAN, b. Sept. 19, 1892, at St. George; d. July 14, 1894, at same place.
- ix. ANNA I., b. April 29, 1895, at St. George.

Children of Ann Stafford:

- i. LULU, b. Aug. 29, 1887, in City of Mexico. M., Aug. 31, 1910, Arthur William Andersen, b. Dec. 23, 1882, son of Niels Christian Andersen and Martina Christensen. Their children are: *Lyona and Leona Snow*, twins, born Aug. 26, 1911, at Emery, Utah.
 - ii. ELDON, b. Aug. 7, 1891, at Bunkerville, Lincoln Co., Nev.
 - iii. LEONA, b. June 6, 1894, at Bunkerville.
 - iv. HAROLD, b. July 8, 1897, at St. George.
 - v. LILLIAN, b. Sept. 26, at St. George; d. Sept. 1901.
4. FRANKLIN RICHARDS SNOW² (*Erastus*¹), b. Sept. 21, 1854, at Salt Lake City, Utah. M., April 12, 1877, (1) Lucy Simmons, and after her death he m., Aug. 10, 1906, (2) Leah R. Clayton.

Children of Lucy Simmons:

- 20. i. RALPH FRANKLIN, b. March 13, 1878, at St. George. M., June 19, 1901, Martha Priscilla Horrocks, b. June 19, 1879, daughter of Edward Horrocks and Elizabeth Mitchell.
 - 21. ii. VALENTINE SIMMONS, b. Feb. 14, 1880, at St. George. M., Sept. 30, 1903, at Salt Lake City, Katherine Josephine Rogers, b. April 2, 1881, daughter of Orson Thomas Rogers and Ellen Catherine Madsen.
 - iii. JOSEPH MARCELLUS, b. May 25, 1881, at St. George. M., Oct. 21, 1908, at Salt Lake City, Lulu R. Keyting, b. May 6, 1885, daughter of William Keyting and Caroline Frank.
 - iv. LUCY, b. June 16, 1884, in Salt Lake City; d. May 25, 1888, at same place.
 - v. RACHEL, b. July 15, 1886, at St. George. M., Feb. 3, 1909, at Salt Lake City, Joseph Waldo Kingsbury, b. Aug. 5, 1881, son of Dr. Joseph T. Kingsbury and Jane Mair. They have one child, *Virginia*, b. Jan. 26, 1910, at Salt Lake City.
 - vi. MERLE, b. Aug. 21, 1887, at St. George.
 - vii. GERTRUDE, b. Nov. 22, 1889, at Salt Lake City. M., June 14, 1911, at Salt Lake City, Arthur Lekoy Smith, b. Sept. 19, 1887, at Selina, Fresno Co., Cal., son of Legrand Sater Smith and Julia Ann Glines.
 - viii. MARGURITE, b. March 17, 1891.
 - ix. VIRGINIA, b. Sept. 13, 1892.
 - x. OLIVE, b. Nov. 7, 1894.
 - xi. ARTIMESIA, b. June 21, 1897; d. April 22, 1905.
(Last four born in Salt Lake City.)
5. MORONI SNOW² (*Erastus*¹), b. May 13, 1858, at Provo, Utah. M., Sept. 13, 1882, at St. George, Emma Adelaide Gates.

Children:

- i. MORONI MURRAY, b. July 9, 1883.
 - ii. MARK ANTONY, b. Sept. 4, 1885.
 - iii. WASHINGTON IRVING, b. July 20, 1887.
(All born at St. George, Utah.)
 - iv. VIVIAN, b. Nov. 13, 1889, at Provo, Utah.
 - v. ERMA, b. Jan. 31, 1892, at Provo, Utah.
 - vi. LEAH, b. Feb. 25, 1895, at Salt Lake City.
 - vii. LESLIE GATES b. Nov. 27, 1897; d. Oct. 3, 1907, at Salt Lake City.
 - vii. CLIFFORD, b. April 6, 1900, at Provo.
 - viii. JACOB GATES, b. Oct. 19, 1903, at Provo.
6. ORSON PRATT² (*Erastus*¹), b. March 28, 1860, at Salt Lake City. M., Oct. 29, 1885, Sarah E. Blackner.

Children:

- i. ORSON ARNOLD, b. June 26, 1887, at Beaver, Utah. M., June 8, 1909, at Idaho Falls, Ida., Geneva Odell Wright, b. Nov. 4, 1888, daughter of Gilbert J. Wright and Annie S. Odell.
 - ii. ALLEN LINDON, b. Nov. 10, 1891, at Provo, Utah; d. Sept. 8, 1892, at St. George.
 - iii. ZETTIE MAURINE, b. July 10, 1894, at St. George, Utah.
7. GEORGE ALBERT SNOW² (*Erastus*¹), b. Oct. 31, 1863, at St. George. M., June 10, 1886, Effie Luvera Stoddard.

Children:

- i. LUVERA, b. March 26, 1887, at Milford, Utah. M. Theodore Gentsch.
 - ii. ALLEN GEORGE, b. Sept. 5, 1890, at Salt Lake City; d. Oct. 9, 1891, at same place.
 - iii. RUSSELL BEMAN, b. July 28, 1894, at Salt Lake City.
8. ERASTUS WHITE SNOW² (*Erastus*¹), b. Jany. 27, 1849, at Salt Lake City, Utah. M., Aug. 3, 1874, Margaret A. McBride. He died March 20, 1888.

Children:

- i. MAGGIE MAY, b. Dec. 11, 1875; d. Jan. 25, 1876, at St. George.
- 22. ii. JUNIUS CLAUD, b. Jan. 9, 1877, at St. George. M., June 20, 1900, Josie Price, b. Sept. 29, 1879, daughter of Joseph Price and Ann Alger.
- iii. CLIFFORD, b. Feb. 24, 1879; d. May 4, 1882, at St. George.
- iv. HERBERT, b. May 23, 1881; d. May 4, 1882, at St. George, Utah.
- v. ETHEL, b. Nov. 24, 1883, at St. George. M., April 14, 1906, Philip Henry Irwin, b. —; d. Feb. 8, 1911, son of Philip H. Irwin and —. Ethel died Jan. 2, 1910. They had one child, *Philip Henry*, b. Jan. 2, 1908 at Salt Lake City.
- vi. EDNA, b. Jan. 10, 1885, at Provo.

- vii. LUCILE, b. Feb. 12, 1887, at Provo. M., Sept. 22, 1909, Chester R. Grimmett, b. Jan. 14, 1886, son of George Grimmett and Addie Jacobs.
9. WILLARD SNOW² (*Erastus*¹), b. Nov. 16, 1853, at Salt Lake City. M., May 14, 1878, Dora Crooks Pratt.

Children:

- i. DORA, b. July 26, 1879, at Salt Lake City.
 23. ii. CHESTER, b. June 1, 1881, at Salt Lake City. M., Aug. 22, 1906 May Maughan, b. March 20, 1883, daughter of Peter Weston Maughan and Mary Naef.
 - iii. WILLARD CONRAD, b. March 19, 1884, at Provo, Utah. M., June 25, 1907, at Salt Lake City, Hazel Pond b. June 24, 1884, daughter of S. S. Pond and Sarah Earl.
 - iv. STIRLING JARED, b. June 19, 1886, at Provo.
 - v. KARL, b. March 3, 1888, at Ogden, Utah.
 - vi. GORDON, b. Nov. 22, 1889, at Ogden, Utah. M., Feb. 1, 1911, at Ogden, Edna Bohn, b. Aug. 11, 1889, at Winona, Minn., daughter of Conrad Bohn and Anna George.
 - vii. HARVEY ORSON, b. June 14, 1893, at Ogden, Utah.
 - viii. LAWRENCE ERASTUS, b. Jan. 23, 1898, at Ogden.
 - ix. LOUISE, b. Aug. 16, 1899, at Ogden.
 - x. VIRGINIA, b. Nov. 25, 1902, at Ogden.
10. ASHBY SNOW² (*Erastus*¹), b. Sept. 19, 1867, at St. George. M., Dec. 24, 1888, Ann Donald Pymn.

Children:

24. i. HERBERT ASHBY, b. Oct. 3, 1889, at St. George, Utah. M., May 24, 1910, Emma Harres Taylor, b. Nov. 12, 1891, daughter of Thomas E. Taylor and Emma Louise Harres.
 - ii. ERASTUS PYMM, b. Sept. 2, 1891, at St. George.
 - iii. EVELYN, b. Sept. 22, 1893, at St. George.
 - iv. AGNES, b. Dec. 31, 1896, at St. George.
 - v. RICHARD, b. Dec. 4, 1906, at Salt Lake City.
11. ARTHUR EUGENE SNOW² (*Erastus*¹), b. Feby. 13, 1870, at St. George. M., June 23, 1904, Lucy Smith Wright.

Children:

- i. KATHERINE WRIGHT, b. June 13, 1905, at Salt Lake City; d. Nov. 10, 1909, at same place.
 - ii. REBECCA WRIGHT, b. Dec. 1, 1907, at Salt Lake City, Utah.
 - iii. ARTHUR LINCOLN, b. June 2, 1909, at Salt Lake City.
12. CLARENCE SNOW² (*Erastus*¹), b. Oct. 31, 1874, at St. George, Utah. M., Sept. 5, 1900, Cornelia E. Groesbeck.

Children:

- i. DOROTHY, b. Oct. 6, 1901, at Logan, Utah.
- ii. ELIOT CLARENCE, b. Dec. 12, 1902, at Logan, Utah.
- iii. ROBERT GROESBECK, b. April 8, 1910, at Salt Lake City, Utah.

13. EDWARD HUNTER SNOW² (*Erastus*¹), b. June 23, 1865, at St. George. M., Sept. 24, 1885, Hannah Nelson.

Children:

- i. EDWARD VERNON, b. Feb. 16, 1889.^{*} M. Lucile Forsyth at St. George.
- ii. DILWORTH, b. Aug. 1, 1891.
- iii. KARL NELSON, b. Jan. 17, 1894.
- iv. LAURA, b. March 9, 1896.
- v. ROULON ALMA, b. May 31, 1902.
- vi. OLIVE, b. March 12, 1904.
- vii. IRMA, b. Nov. 2, 1909.

(All above born at St. George, Utah.)

14. WILLIAM SPENCER SNOW² (*Erastus*¹), b. July 21, 1867, at St. George, Utah. M Emily Eyring. He died at St. George, Sept. 28, 1892.

Children:

- i. THERESA, b. Dec. 18, 1889, at St. George. M., Aug., 1911, — Hill.
- ii. BEATRICE, b. Sept. 1, 1891, at St. George.

15. JOSEPH SMITH SNOW² (*Erastus*¹), b. Feby. 11, 1873, at St. George, Utah. M., March 22, 1894, Olive Bleak.

Children:

- i. RUBY, b. Dec. 3, 1894, at St. George; d. July 3, 1895.
- ii. PEARL, b. Dec. 3, 1894, at St. George; d. Aug. 4, 1895, at same place.
- iii. REX BLEAK, b. June 12, 1896.
- iv. INEZ, b. March 10, 1898.
- vi. GLENN EDWARD, b. March 23, 1900.
- vi. GRANT BLEAK, (twins) b. March 23, 1900.
- vii. ROSAMOND, b. March 8, 1907.

(All above born at St. George, Utah.)

16. MAHONRI MORIANCUMR SNOW³ (*Mahonri M.*,² *Erastus*¹), b. Aug. 2, 1871, at St. George. M., Nov. 6, 1894, Mary Angenette Pearce.

Children:

- i. MAHONRI CHESTER, b. Sept. 13, 1895.
- ii. RUTH, b. Oct. 19, 1897.
- iii. DANIEL ERASTUS, b. Feb. 25, 1900.; d. Jan. 4, 1901.
- iv. VICTOR ALAN, b. March 28, 1902; d. April 5, 1902.
- v. MARION ALMA, b. Feb. 3, 1905.
- vi. NETTIE, b. Jan. 17, 1907; d. March 4, 1907.
- vii. DOROTHY, b. Nov. 18, 1909.

(All above children born at St. George, Utah.)

17. WILLIAM FRANKLIN SNOW³ (*Mahonri M.,² Erastus¹*) b. Nov. 8, 1875, at St. George, Utah. M., March 18, 1898, Zina Ashby.

Children:

- i. MARY VIRGINIA, b. Aug. 1, 1899, at St. George.
- ii. ERMA, b. Sept. 2, 1903, at St. George.
- iii. HILDA, b. Feb. 16, 1906, at Fielding, Utah.
- iv. FRANKLIN GARR, b. Aug. 13, 1909, at Fielding.

18. GRANVILLE SNOW³ (*Mahonri M.,² Erastus¹*), b. March 11, 1883, at St. George, Utah. M., Dec. 12, 1906, Ethel Mantlo,

Children:

- i. EVELYN, b. Oct. 15, 1907, at Fielding, Utah.
- ii. CARL G., b. Aug. 1, 1910, at Fielding, Utah; d. March 20, 1911, at same place.

19. ERASTUS BEMAN SNOW³ (*Erastus Beman,² Erastus¹*), b. Nov. 24, 1877, at St. George. M., April 30, 1903, Rosina Christina Gregerson.

Children:

- i. ERASTUS ERIC, b. March 10, 1904.
- ii. ALTHEA ROSA, b. April 7, 1906.
- iii. ELIDA, b. Aug. 1, 1908.
- iv. HORTENSE, b. April 25, 1911.

(All born at St. George, Utah.)

20. RALPH FRANKLIN SNOW³ (*Franklin Richards,² Erastus¹*), b. March 13, 1878, at St. George, Utah. Mr., June 19, 1901, Martha Priscilla Horrocks.

Children:

- i. RALPH DALE, b. May 1, 1905.
- ii. LUCY, b. May 27, 1910.

(Born at Salt Lake City, Utah.)

21. VALENTINE SIMMONS³ (*Franklin Richards,² Erastus¹*), b. Feby. 14, 1880, at St. George, Utah. M., Sept. 30, 1903, Katherine Josephine Rogers.

Children:

- i. KATHERINE ROGERS, b. June 8, 1905, at Salt Lake City; d. Nov. 24, 1907, at same place.
- ii. HELEN ROGERS, b. Jan. 20, 1909.
- iii. RICHARD ROGERS, b. Aug. 23, 1910.

(All born in Salt Lake City, Utah.)

22. JUNIUS CLAUDE SNOW³ (*Erastus White*,² *Erastus*¹), b. Jany. 9, 1877, at St. George, Utah. M., June 20, 1900, Josie Price.

Children:

- i. JUNIUS CLAUD, b. Nov. 26, 1901.
 - ii. RUTH MARGARET, b. Sept. 23, 1903.
(Both born in Salt Lake City, Utah.)
23. CHESTER SNOW³ (*Willard*,² *Erastus*¹), b. June 1, 1881, at Salt Lake City, Utah. M., August 22, 1906, May Maughan.

Child:

- i. CHESTER WESTON, b. April 10, 1908, at Provo, Utah.
24. HERBERT ASHBY SNOW³ (*Ashby*,² *Erastus*¹), b. Oct. 3, 1889, at St. George, Utah. M., May 24, 1910, Emma Harres Taylor.

Child:

- i. HELOISE, b. April 2, 1911, at Salt Lake City, Utah.

LESSONS IN GENEALOGY.

BY SUSA YOUNG GATES.

METHOD OF RECORDING.

We give a sample record in its perfect form on pages 78 and 79, and in it we have examples of proper naming, numbering, of heirship, of relationship, of the recording in generation form, of a widow who marries again, and of a man who marries a widow. All these will be discussed. You will need occasionally to go back to this form as we pass along in our explanations.

First, then, we were accurate. Tradition was recorded as such, even in the matter of marriages, about which we had only family tradition. Yet the clues are too valuable to lose, so that the marriages of Susanna Young to Joseph Mousley and of William to his wife are duly recorded, with the traditionary names of their children; to these names we have attached guesswork dates, always being careful to so state them. Some time the records of these traditionary names will be obtained by the Young family from the towns perhaps where tradition has placed them.

Another small but necessary point: You will notice that the name of Nabby Young is written as Nabby or Abigail. It was found in the Howe genealogy that the name was printed as Abigail; while the Young family tradition has it as Nabby, so we append both names, and thus give all possible information. Nabby

is a nickname of Abigail, but one might hunt a long time in a printed record for "Nabby," if the child had been christened "Abigail."

We have some traditionary evidence, but much of what is given in this model lesson was obtained from the Hopkinton and Boston records. When the word "probably" is used, or "about," we may know there is doubt, and it is guesswork; if neither probably or about is given, we may be sure there is documentary evidence for the statements recorded.

It is absolutely important to have some sure date clues, as it is that we shall have some sure names. Never manufacture names. To illustrate what is meant by manufactured names: we have in this model record the name, first, of Hannah Healy. If the names of her parents were unknown, it would not be right nor honest to write out their names as "Mr. Healy and Mrs. Healey," and to give a guess date for their birth. If we began such guesswork we might well go on back to the end of time manufacturing the names and probable dates of our ancestors. Thus we would have Mr. Healy, then his probable father, as "Mr. Healy," and his probable father as "Mr. Healy," and so on and on without end. Now, as a matter of history, men had no surnames before the twelfth century, and for many centuries after that names were frequently changed for any and every event or circumstance; there was no certainty about men's surnames before the seventeenth century, and even now we are not sure that our immediate forefathers married according to law. Nor are we sure that they were born in any country, so great and constant is migration. If a careless genealogist should take, for instance, the London Marriage Register, any volume, he would find there, say, a William Young married a Hannah Smith on a certain date. The dishonest genealogist would furnish me with the name of this William Young and his wife Hannah Smith; and he would also give me a "Mr. Young" and "Mrs. Young," as the parents of said William; as well as giving also a "Mr. Smith" and "Mrs. Smith" as the parents of said Hannah Smith. Thus, instead of furnishing the two names, William Young and Hannah Smith, recorded in the book, I would be given six names, four of which would be fictitious and manufactured. This is a species of mockery that would surely offend high heaven, if it were performed knowingly and with forethought. But if it is or was done in ignorance, and with simple foolishness as its basis, like other of our foolish acts it can be forgiven and forgotten. Duplications sometimes occur, but can be avoided if we index our records. But let it be set down here that no manufactured names may be accepted in the temples erected to the name of Israel's God. We must recall the solemn duty that confronts us in these matters. Is not each person in the Spirit World as fixed an individuality, as concrete a personality,

HEIR IN THE FAMILY, BRIGHAM YOUNG, DEAD.

Note: A cross before a number indicates that the name will be repeated and the family be given. The repeated number is printed in heavy-faced type. In manuscript it is usually written in red ink.

NAMES	Relationship of above named to the dead.	BORN		WHERE BORN		State		DIED	
		Day	Month	Town	County			Day	Month
1 William Young	great-gr'son	about	1698	of Hopkinton	Middlesex	Mass.		Will	May
2 Hannah Healy	great-gr'son	about	1700	"	"	"		dated	1747
Children:									
x3 Elizabeth	grand nephew	married	1743	"	"	"			1769
x4 Joseph	grandson	md. 21 Aug.	1759	"	"	"			
5 Elisha Hail	grand nephew-in-law	married	1743	"	"	"			
3 Elizabeth Young	grand nephew	md. 22 or 23 June	1743	"	"	"			
Children:									
6 Mary	second cousin	13 June	1743	Hopkinton	"	"			
7 William	"	1 June	1753	"	"	"			
8 Elizabeth	"	19 Nov.	1754	"	"	"			
9 John	"	3 Jan.	1757	"	"	"			
10 Susannah	"	19 June	1758	"	"	"		17	Jan.
11 Martha	"	30 Sept.	1760	"	"	"			1818
12 Samuel	"	24 July	1762	"	"	"			
4 Joseph Young	grandson	md. 21 Aug.	1759	of Hopkinton	"	"			1769
13 Mrs. Eliz. Hayden (Treadway)	"	md. 21 Aug.	1759	"	"	"			
Children:									
x14 Susanna	nephew	2 Dec.	1759	Hopkinton	"	"			
x15 William	"	28 Feb.	1761	"	"	"			
x16 John	son	6 Mar.	1763	"	"	"		12	Oct.,
17 Joseph	nephew	21 Mar.	1765	Hopkinton	Middlesex	"			1839
18 Anna	"	30 July	1766	"	"	"			
19 Ichabod	"	24 July	1768	"	"	"		supposed	young
20 Jonathan Treadway	friend	md.	1744	of Framingham	"	"			

as are we? How can we be identified on this earth? let us ask. The means of identification must be as clear, as legally sure as would be evidence accepted here in our courts of law. Let it be graven upon the mind therefore, that there be no manufacturing of names, dates, or of any sort of genealogical information.

HEIRSHIP IN TEMPLE WORK.

This and the following article was prepared by Elder Duncan M. McAllister, Chief Recorder in Salt Lake Temple.

As a rule, the eldest living male representative of a family is the recognized heir, if he is a member of the Church; and all temple work, in the lines properly represented by him, should appear in the record as being done at his instance, that is, under his direction, or with his approval. His rights, in this regard, should be sacredly respected, and no other members of the family should assume to do temple work for any individuals, in the family lines, without his knowledge or permission.

A careful observance of this rule has several advantages: first, it involves the record of temple work being kept under the direct supervision of the responsible head of the family organization, with the important purpose in view of properly systematizing that work, so that it may be done correctly and completely, eliminating the probabilities of neglect or repetition; second, the temple records, by this desirable arrangement, shows that the work on specified family lines has been done at the instance of one who is the recognized heir, thus establishing a medium by which information may easily be ascertained concerning what has been done on those lines. If the work was done indiscriminately, or at the instigation of a number of persons, each assuming to work on the same family lines, without consultation with each other, confusion would be the inevitable result, repetition would be unavoidable, and it would be almost impossible to obtain desired information from the temple records.

As stated, the rule is that the eldest male representative of a family is the recognized heir. A specific reason for this is that family names are perpetuated by the males. In temple work, the relatives of a wife should be recorded separately from those of her husband, and the work should be done at the instance of the eldest male representative of her family line, or, if there is no such representative, it should be at the instance of her eldest son, always assuming that they are members of the Church.

We are asked, sometimes, "What should be done in cases where the proper representative of the family line neglects to supervise, or take any active part in the temple work, or, delays doing it, or withholds his consent for others who are interested to engage in it, or who forbids other members of the family performing the

essential temple work?" The simple answer to such questions is that, while the rights of the heir should be respected, he has no right to prevent the performance of temple work for dead kindred. That work is a sacred obligation, and it *must* be done. Every effort should be made, in kindness, to get him to perform his duty in this regard, or to allow his name to be used as the one at whose instance the work is done. If such effort is unavailing, the next eldest male (or female, if there is no male) may then assume the prerogative and duties of the eldest, in this connection.

In the event that there is no male representative of a family, in the Church, it becomes the duty of the eldest female representative to have temple work done for her dead kindred; and her name should be entered in the record as the individual at whose instance such work is done.

LIMITATIONS IN TEMPLE WORK.

Those who engage in the performance of temple ordinances in behalf of the dead, should, as a general rule, limit such work to individuals of their own blood kindred, or to personal friends whom they know were worthy of that blessing, if those friends have no known relatives who are members of the Church. If, for any good reason, it is desired to do temple work for other than those thus designated, application should be made to the president of the temple for special permission in such cases, submitting the reasons why it is desired.

Limiting the performance of temple ordinances, in behalf of those only who are the kindred of the individuals engaging in that sacred work, is intended to prevent the endless confusion and repetition, that would result if there was no such limitation; also, that the rights of others, in this regard, may be duly respected.

There is seldom any need to go beyond immediate family lines to find all the work of this character, that any one can spare the time or means to perform. If it should happen that you are so blessed as to be able to complete the temple ordinances in behalf of all your dead kindred, there is ample opportunity for you to aid others who are not so fortunate in regard to the performance of this important work.

To assist in making it clearly understood just what family lines should be included within the limits of kinship, as contemplated in this connection, it is considered advisable to specify the following: Those bearing the same surname as yourself, which is the same, of course, as the surname of your father and his father; also, those bearing the family surname of your paternal grandmother; and those bearing the family surnames of your mother's father and mother. This limitation can be readily comprehended

—it embraces just four direct lines of family surnames. For example, a man whose surname is Brown may have a paternal grand mother surnamed Jones, his maternal grandfather Smith, and maternal grandmother Robinson. Thus it is apparent that he will have the right to perform temple work in behalf of all his dead kindred bearing the surnames of Brown, Jones, Smith, and Robinson; and such is the nature of the limitations referred to.

In addition to having temple ordinances performed for those who are known blood kindred, in the four lines of names indicated, it is permissible to have such work done also, to a limited extent, in behalf of individuals who are your relatives by marriage. For instance, a man who is married to your aunt is, therefore, your uncle-in-law, and you may perform temple ordinances in his behalf, if he was worthy, and in behalf of their children, but you should not extend such privileges to others in his family line, as that might result in your intruding upon the right of his relatives in the Church. Similarly, if a woman marries a cousin of yours she thereby becomes your cousin-in-law, and it would be proper for you to do temple work in her behalf, associated with your cousin and their children, but it would not be right to incorporate her ancestral line in your record.

It is a common experience that family lines can not be traced far back, in very many cases no further than the grandparents. When it is found impossible to trace the ancestral lines as far back as desirable, and the list of names for temple work is consequently meagre, it is recommended that genealogies of all who bear the surnames of your four direct lines be obtained from the records that may be found in the parishes, or counties, where your immediate relatives were located. It is considered reasonable to assume that all bearing those surnames, residing in those localities, were your relatives; and, even though you may be unable to ascertain the exact relationship, it is permissible to perform temple ordinances in their behalf. Many thousands of names are frequently obtained in this way, and a very great amount of temple work is, therefore, accomplished that could not be done otherwise.

Following is the prevailing mode of designating relationship:

The parents of your Father or Mother are your Grandfather and Grandmother.

The parents of your Grandfather or Grandmother are your Great Grandfather and Great Grandmother.

The parents of your Great Grandfather or Great Grandmother are your 2nd Great Grandfather and 2nd Great Grandmother.

The parents of your 2nd Great Grandfather or 2nd Great Grandmother are your 3rd Great Grandfather and 3rd Great Grandmother, Etc, etc.

The children of your Brother or Sister are your Nephews and Nieces.

The children of your Nephews or Nieces are your Grand Nephews or Grand Nieces.

The children of your Grand Nephews or Grand Nieces are your Great Grand Nephews or Great Grand Nieces.

The children of your Great Grand Nephews or Great Grand Nieces are your 2nd Great Grand Nephews or 2nd Great Grand Nieces. Etc., etc.

Your Father's Brother or Sister is your Uncle or Aunt.

Your Grandfather's Brother or Sister is your Grand Uncle or Grand Aunt.

Your Great Grandfather's Brother or Sister is your Great Grand Uncle or Great Grand Aunt.

Your 2nd Great Grandfather's Brother or Sister is your 2nd Great Grand Uncle or 2nd Great Grand Aunt.

Your 3rd Great Grandfather's Brother or Sister is your 3rd Great Grand Uncle or 3rd Great Grand Aunt. Etc., etc.

The children of your Uncle or Aunt are your (1st) Cousins.

The children of your (1st) Cousins are your 2nd Cousins.

The children of your 2nd Cousins are your 3rd Cousins.

The children of your 3rd Cousins are your 4th Cousins. Etc., etc.

The children of your Grand Uncle or Grand Aunt are your 2nd Cousins.

The children of your Great Grand Uncle or Great Grand Aunt are your 3rd Cousins.

The children of your 2nd Great Grand Uncle or 2nd Great Grand Aunt are your 4th Cousins.

The children of your 3rd Great Grand Uncle or 3rd Great Grand Aunt are your 5th Cousins. Etc., etc.

In temple work, you must always state your relationship to each one of the dead individuals, not their relationship to you; for instance, you must designate yourself as nephew (or niece) to your uncle or aunt, grand nephew (or grand niece) to your grand uncle or grand aunt, etc.

A clear distinction should be made between blood kindred and those to whom they are married, the latter are known as relatives in law; thus, a man is nephew-in-law to his uncle's wife, cousin-in-law to his cousin's wife, etc. If the dead are known to be blood relations, but the degree of relationship cannot be stated, the word *Relative* is to be given. When there is no family connection the word *Friend* should be used.

EXTRACTS FROM SCOTTISH RECORDS.

(Continued from page 45.)

BY GEORGE MINNS, English Genealogist.

IV.

I have noted 20 registers (there may be more) dating from the 16th century. The oldest is that of Errol—1553, in 13 vols.; followed by Dunfermline—1561, in 19 vols.; and Perth—1561, in 23 vols.

The old registers very seldom contain an index; when they do, it is more often the given name that is in alphabetical order than the surname. Moreover, I have not always found them complete in themselves, or to cover the whole period; and later entries (such as are given in these extracts) are often inserted regardless of it. It is therefore important that when an index is consulted, it should not be accepted as an implicit guide to the contents of the whole volume.

The official indexes from 1855-1866 are in MS. These contain the surnames in order, with the locality. In addition, there is a reference number to the original document. Except for a particular event—a name here and there—they are not so gratifying to search as the later ones, viz: the printed indexes from 1866 to the present time. In these there are more details given: for instance, those under deaths have the name, place, year, and age inserted. Each volume is divided into two parts, one devoted to males, the other to females. In Scotland a woman never loses her identity. To trace every married man's wife, and every married woman's husband from these indexes under any name would mean a long and somewhat costly proceeding. Still for all ordinary purposes of consultation, their value is inestimable, and their divisional arrangement convenient, and suited to the law and custom of the land.

It may not be out of place to mention here the ancient religious custom of keeping the sexes apart, said to date from the time of St. Columba, (6th century)), who permitted no womenkind to reside on the Holy Island, Iona, where his monastery was, or even to be buried there. Those who had wives—the laborers, and tradesmen, had to keep them on a small neighboring island, called the Women's Island. A similar idea prevailed in 1597, when the Kirk Sessions enacted that "All women must sit together in the Kirk, and sit low." I am not sure if the floors were covered in those days. In England rushes were strewn about. Only just recently a minister was commenting upon the uninviting aspect of many of the churches. The bare floors, the cold, damp and draughts made them more like temples of chills, ague and rheumatism, than of

worship, praise and thanksgiving. If that is so in these days, it must have been far worse a century or more ago, when it was considered quite the right thing to meet together under painful conditions and to listen to a two or three hour's prosy sermon in winter without a shiver, and in summer without a snore—no matter how stuffy and foetid the air—for then the official, the dog-whipper and sleep-waker, would pounce upon his victim, and he be called upon to confess his great sin, and do penance before the whole congregation.

The unsanitary condition of many of the churches in the past rendered those places, despite the use of gums and herbs, quite unfit for the people to assemble in, particularly for the excessively long services which were then the rule. Our forefathers and mothers were compelled to do this, and remain to the very end. These and other things they had to endure under the exacting customs and cruel laws—ecclesiastical and civil—deserve in no small measure, the careful consideration of the student of heredity.

Only the male portion of the congregation were allowed to sit on benches or stools of their own providing. There are places of worship at the present day where the highest seats are kept apart, as originally intended, for men only; the womenfolk occupy those on a lower level.

Amongst the many strange customs adopted by the often misguided ecclesiastics of old, it would be difficult to find a parallel to the "Vow of chastity" taken at the altar even by married persons. I have seen the record of a lady—a countess—who went through the ceremony, receiving at the same time, a gold ring from the officiating bishop's hand. I can almost imagine the holy horror those early celebrates would affect on scanning such lists as these appended, where generations of children from 8 to 13 in number are of frequent occurrence, notwithstanding their oft-repeated chanting—in all probability such Psalms as the 127th and 128th. But it is one thing to console one's self, piously regarding these and the first great commandment (Gen. 1:28) in a spiritual sense, and quite another for God-fearing people to accept the responsibility, to have the realization, to receive the promised reward—"an heritage of the Lord."

CUPAR, FIFE.

May 8, 1794. The Rev. Lawrence Adamson was ordained and admitted minister of the second charge of Cupar. April 28, 1795, he was married to Miss Isabel Robertson, dr. of the late Wm. Robertson, Esq., of Middlefield, and had born:

1796 Jan. 5, Isabella Stevenson; 1797 Jan. 22, James; 1798 Ap. 25, Anne; 1800 Jan. 13, Wilhelmina; 1801 Mar. 18, Jane; 1802 June 29, Lawrence; 1803 July 26, John. [The years are omitted in the following:] 180— Oct. 14, Robert Key; Nov. 2, Mar-

garet; June 27, Mary Bruce; Jan. 29, Christian; 1811, May 11, Elisabeth; 1812, Oct. 14, Frederic.

The children of David Blythe, of the Fife militia, and Janet Anderson:—Born 1801, May 31, James; 1803, July 3, David; 1806, Mar. 24, Thomas, 1812, June 7, Janet; 1815, June 15, Jane; 181—, Sep. 19, Arthur.

The children of Thomas Anderson, manfr. and Elizabeth Forrester:—Born 4 Jan., 1807, Thomas; 7 Aug., 1808, Robert; 29 May, 1810, Helen; 1 Ap., 1812, Anne; 29 Jan., 1814, Elizabeth; 27 Nov., 1815, James; 21 Nov., 1817, James (2).

The children of John Dalyell, Esq., of Lingo, and Mrs. Jane Melville:—John, b. 7 Nov., 1799; Melville, b. 28 Jan., 1803; Mary Lillias, b. 18 July, 1804; Thomas, b. 2 Feb., 1806; Lindsay Rigg, b. 10 Ap., 1808; Jane, b. 19 July, 1810; James Rigg, 25 July, 1812.

The children of David Honeyman, weaver, Springfield, and Jane Auchterlonie:—Born 14 Feb., 1793, William; —, 1794, Charles; [No dates to the following:] Agnes, Katherine, Thomas, Jane, George, Janet, David, Alexander. Buried, 25 May, 1816, John Honeyman, aged 44.

The children of James Hutton, shoemaker, N. T., and Mary Dall:—Born, David, 25 Ap., 1804; William, 27 Dec., 1805; Mary, 1 Sep., 1807; James, 13 Aug., 1809; Andrew, 22 Aug., 1811.

The children of Alexander Glenday, Heckler, and Euphemia Turbane:—Born, John, 27 Jan., 1796; Alexander, 21 June, 1797; Helen, 29 Aug., 1799; Euphemia, 12 Sep., 1804; Katharine, 29 Aug., 1811; Jean, 7 May, 1814.

The children of William Kirkaldy, weaver in N. T., and Helen Russel:—Alexander, b. Dec. 20, 1794; Helen, b. Aug. 2, 1796; Elizabeth, b. May 18, 1799; Margaret, b. Aug. 18, 1801; Katharine, b. Nov. 20, 1804; William, b. Oct. 2, 1807; David, b. Aug. 2, 1808; Agnes, b. Ap. 1, 1810; Thomas, b. Feb. 15, 1813.

The children of Charles Lees, mfr., and Katherine Tarabane:—Charles, b. July 11, 1800; John, b. June 13, 1802; Jane, b. Sep. 23, 1804; Helen, b. Dec. 14, 1806; Katharine, b. Feb. 13, 1809; Euphemia, b. Mar. 23, 1811; Janet, b. Jan. 27, 1814.

The children of Arthur Machray, gardener, and Agnes Frazer:—John, b. July 30, 1802; Andrew, b. June 14, 1804; David, b. Aug. 4, 1806; Margaret, b. Ap. 23, 1808; Arthur, b. May 2, 1810; Agnes, b. Aug. 29, 1812; Elizabeth, b. Aug. 18, 1813; Betsy, b. Nov. 8, 1814; George, b. Mar. 25, 1816; Euphemia, b. Feb. 18, 1818.

The children of John Rollo, weaver, and Anne Ballingall:—Jane, b. May 3, 1793; Maysie, b. Jan. 9, 1795; Margaret, b. Feb. 4, 1796; Elizabeth, b. Sep. 4, 1798; John, b. Aug. 26, 1800; Katherine, b. Aug. 23, 1802.

The children of Thomas Shepherd, merchant, and Margaret

Wilson:—Margaret, b. 23 May, 1810; Thomas, b. 12 Nov., 1811; Jean, b. 10 Aug., 1813; James, b. 13 June, 1815; Isabell, b. 20 Nov., 1820.

The children of John Smith, mason, Cupar Moore, and Isabella Duff:—Christian, b. 21 Sep., 1802; David, b. 1 Oct., 1804; Isabella, b. 14 June, 1806; Peter, b. 20 June, 1811; Katherine, b. 19 Ap., 1813.

The children of William Wilson, mason, and Euphemia Law:—Helen, b. 25 Dec., 1811; Peter, b. 13 Aug., 1813; Janet, b. 1 Jan., 1814; William, b. 10 Sep., 1816. All baptized in 1817.

James Wemyss, s. of James Wemyss, of Unthank, and Barbara Balfour, of Bankton and Kinlock, was born 16 Mar., 1759, at Wemyss Hall, Cupar.

The children of Col. James Wemyss, Unthank, Wemyss hall, and Mary Manley, dr. of Henry Manley, in the parish of Halberton, in the co. of Devon:—Henrietta Balfour,* b. 27 July, 1797, at Colchester, Essex; James, b. 12 Dec., 1798, at Wemysshall; John Manley, b. 21 Sep., 1801, at Hitlow House, Cupar; Mary Elizabeth, b. 22 July, 1808, at Wemysshall; Henry, b. 26 Mar., 1813, at Wemysshall. Registered at the parish of the 12 Apostles.

CUMBRAE, BUTE.

Children of Hugh Allan, in Portrye, and Margaret Orr:—John, b. 14 Dec., 1798; Robert, b. 12 Jan., 1800; Janet, b. 31 July, 1802; Isabella, b. 13 Jan., 1805; James, b. 13 July, 1807; Hugh, b. 12 May, 1809; Ann, b. 24 June, 1812; William, b. 9 Nov., 1814; George, b. — Jan., 1818.

The children of Thomas Ballie, born Mar. —, 1789, and Margaret Robinson, his wife, born May 15, 1791:—Mary, b. 11 July, 1816; James, b. 23 Feb., 1818; Helen, b. 30 Dec., 1819; Catharine, b. 15 Jan., 1822; Thomas, b. 27 Oct., 1823; Mary, b. 5 Aug., 1825; Margaret, b. 20 Aug., 1827; John, b. 2 Mar., 1830.

The children of Hugh Blair, quarrier, and Helen Cunningham, his wife:—Margaret, b. 30 June, 1800; John, b. 21 May, 1802; Alexander, b. 15 Nov., 1804; Janet, b. 18 Oct., 1806; Helen, b. 5 Oct., 1812; Jean, b. 27 Oct., 1814.

The children of Archibald Crawford, born 22 Dec., 1772, mariner in the Royal George cutter, and Jean Thompson, his wife:—Mary, b. 9 Dec., 1799; Archibald, b. 2 Aug., 1802* (sic); Margaret, b. 25 Nov., 1802; Thomas, b. 15 Mar., 1804; Hannah, b. 1 Ap., 1807; Jean, b. 28 Mar., 1809; Elisabeth, b. 1 Dec., 1811; Agnes, b. 14 Feb., 1814.

The children of Daniel Crawford, gunner, Royal George cutter, born 10 Jan., 1751, and his wife Janet Hunter, born 10 Aug.,

*Registered at the parish of the 12 Apostles.

*Probable date of baptism.

1754:—James, bapt. 14 Dec., 1776; Joseph, bapt., 17 July, 1777; Margaret, bapt. 13 Feb., 1779; Daniel, bapt. 4 Dec., 1781; Janet, bapt. 1 Nov. 1784; Agnes, bapt. 12 Nov., 1787; Sarah, bapt. 18 Aug., 1789; Elisabeth, bapt. 18 Dec., 1791; Janet, bapt. 27 Ap., 1796; Adam, bapt. 18 Aug., 1799.

The children of James Crawford, b. 17 Jan., 1777, and Catherine Hunter:—John, b. 27 June, 1806; Sarah, b. 1 July, 1807; Catherine, b. 13 June, 1809; James, b. 29 July, 1811.

The children of John Crawford and Agnes Woodside:—William, b. 15 Ap., 1798; Jean, b. 30 Mar., 1800; Alexander, b. 9 May, 1802; John, b. 23 Ap., 1804; Agnes, b. 13 June, 1806; Mary, b. 28 Dec., 1809; James, b. 9 Ap., 1812; Janet, b. 2 Dec., 1815. There are other Crawford families besides these.

The children of Colin Ferguson and Elisabeth Brown:—James, b. 2 Oct., 1795; Emilia, b. 2 Mar., 1798; Mary, b. 28 Nov., 1800; John, b. 29 Oct., 1803; Peter, b. 28 Mar., 1807; Archibald, b. 16 May, 1809.

The children of John Finnie and Mary Paterson:—James, b. 12 June, 1790; John, b. 27 Aug., 1792; Susanna, b. 22 June, 1794; William, b. 25 Sep., 1796; George, b. 15 Mar., 1799; Agnes, b. 20 Ap., 1801; Robert, b. 27 Oct., 1803; Mary, b. 7 Ap., 1806; Alexander, b. 27 Oct., 1808.

The children of Alexander Gibb, mariner, in the Royal George cutter, born 1 Mar., 1751, and his wife, Margaret Morris, born 24 Sep., 1752:—James, b. 30 Jan., 1781; John, b. 11 Nov. 1783; Janet, b. 1 Dec., 1785; Alexander, b. 4 Nov., 1787; Robert, b. 16 May, 1790; Eliza, b. 3 Feb., 1793; Margaret, b. 15, Aug. 1795.

The children of James Gibb, b. 30 Jan., 1781, and Margaret Sherer, his wife, b. 12 Mar., 1783:—Jas. William, bapt. 20 Mar., 1808; Alexander, — 24 June, 1810; Margaret, — 31, Jan., 1813 dead; Margaret, b. 21 Dec., 1814; John, — 7 Ap., 1817; Agnes, — 7ber, 1819; Isabella, born — Dec., 1821; Sarah Russell, born July, 1826.

The children of James Hunter, weaver, in Millport, born 26 July, 1789, and Catherine Kennedy, his wife, born 11 Sep., 1792:—William, born 9 Sep., 1815, dead; Neil, born 11 Nov., 1816; Margret, born 15 June, 1822; William, —* 9 Feb., 1820; Mary, — 8 Ap., 1822; James, — 24 Mar., 1824; Robert, — 27 Ap., 1826; John, — 11 Nov., 1828.

The children of James Hunter, farmer, in Craigengour, born Ap. —, 1767, and Mary Ritchie, his wife, born Sep. 1773:—*Hugh, b. 20 June, 1794; Andrew, — 7 May, 1796; Janet, — 17 Sep., 1798; John, — 1 June, 1801; Peter, — 20 Aug., 1806; James, — 1 Dec., 1808; Mary, — 10 Mar., 1811; Agnes, — 10 Sep., 1813; Mary, — 12 July, 1816.*

*Probably baptized.

*First only is marked "born." The rest it is presumed are birth date also.

The children of Thomas Hunter, mariner, in the Royal George cutter, born 19 Ap., 1752, and Mary Boyde, his wife, born — Ap., 1755:—*William, b. 23 Jan., 1779; Margaret, 21 Ap., 1782; Mary, — 4 May, 1786; Margaret, 14 Jan., 1789; Jean, — 2 Jan., 1792.*

*First only is marked "born." The rest it is presumed are birth date also.

The children of Thomas Hunter, seaman, Millport, born 13 June, 1774, and Elizabeth Hunter, his wife, born 14 Dec., 1783:—*Elizabeth, b. 13 May, 1806; Thomas, — 11 Oct., 1812; Archibald, — 4 Aug., 1814; Cathrine, — 21 July, 1816; Rebecka, — 13 July, 1818; Jane, — 16 Ap., 1820; Mary, — 19 May, 1822; John, — 2 Nov., 1824.

The children of James Jamieson, gardener at Garrison, and Ann McFie, his wife:—Christina, b. 24 Feb., 1794; John, — 25 June, 1796; William, — 29 Jan., 1799; James, — 25 July, 1801; Hellen, — 2 July, 1804; Mary, — 20 Ap., 1807; Ann, — 27 Ap., 1810; Jean, — 2 Dec., 1815.

The children of Hugh Kennedy, mason, and Agnes Paterson:—George, bapt. 5 May, 1811; Margaret, 4 Ap., 1813; Robert, bapt. 1 Feb., 1815; Agnes, 19 Ap., 1817.

The children of John Kennedy, carpenter, of the Royal George cutter, born — Mar., 1779, and Janet Hunter, his wife, born 27 Nov., 1777:—Neil, bapt. 4 June, 1809. By Mary Ballie (2nd marriage):—Thomas, 1 Aug., 1814; Robert, 5 Sep., 1816; Mary, 6 Aug., 1818; Helen, 19 July, 1820; Janet, 24 Feb., 1823.

The children of Daniel McFarlane, schoolmaster, was born 12 Jan., 1757, and Margret Biggam, his wife, born 12 Mar., 1760:—John, b. 20 Sep., 1784; Andrew, b. 28 May, 1786; Margret, b. 30 Ap., 1788; George, b. 18 or 15 Aug., 1790; Charles, b. 25 Aug., 1793; Robert, 12 June, 1795.

The children of James McFee, weaver, Millport, born 19 Ap., 1787, and Ann Adam, his wife:—Daniel, b. 28 Oct., 1812; Ann, 21 Aug., 1816; Elizabeth, b. 24 Jan., 1820; Euphemia, 25 Mar., 1823; James, b. 21 June, 1825.

The children of John McFie, also written McFea, steward in the Royal George cutter, born 28 Nov., 1742 [wife's name omitted]:—Archibald, born — Sep., 1773; Elisabeth, — Nov., 1777; Robert, 13 Dec., 1779; Hugh, 22 Sep., 1782; Margret, 5 Oct., 1791; Jean, 14 Dec., 1793; Cathrine, 13 Nov., 1795; John, 15 Feb., 1800.

The children of John McKirdy, marine, in the Royal George cutter, born 14 Jan., 1759, and Margret Stewart, his wife, born 13 Dec., 1760:—James, b. 24 Ap., 1785; Agnes, 21 Jan., 1787; Alexander, 28 June, 1789; John, 3 Nov., 1792; Alexander, 22 Feb., 1794. By his second wife, Elisabeth Hunter, b. 28 Aug., 1763, John McKirdy had Robert, 6 July, 1797; John, 21 July, 1799; Joseph, 4 July, 1801.

The children of John Ritchie, joiner, in Millport, and Martha Allan:—Hugh, b. 24 Ap., 1796; Janet, 10 Nov., 1797; John, 5 June, 1801; Adam, 5 May, 1805; Gavan, 27 Dec., 1807; Mary, 16 Feb., 1812; Jean, 21 Ap., 1816.

The children of John Stewart, mariner in the Royal George cutter, born 15 Feb., 1759, and Janet Gilkison, his wife, born — Feb., 1762:—James, b. 11 Ap., 1784; Janet, 8 Jan., 1786; John, 15 Feb., 1788; Nathaniel, 22 Nov., 1789; Robert, 31 Oct., 1791; Ninman, 27 Dec., 1793; James, 22 Oct., 1796; Margret, 1 Feb., 1799; Elisabeth, 3 May, 1801; Margaret 2nd, 3 Ap., 1805; William, 10 July, 1807.

The children of Isaac Thomas, in Royal George cutter, mariner, and Elisabeth Wilson, his wife:—John, 13 Sep., 1784; Andrew, 13 May, 1787; Elisabeth, 15 Jan., 1789; Archibald, 9 May, 1794; Isaac, 1 Oct., 1796; Mary, 17 Jan., 1799; William, 27 Dec., 1801.

The children of Robert Wright, mariner in Royal George cutter, born in Kilwinning, 29 May, 1762, and Janet Gillis, his wife:—William, b. 4 Feb., 1787; Alexander, 23 Sep., 1789; Margaret, 30 Ap., 1792; Janet, 6 Ap., 1794; Robert, 16 July, 1796.

GENEALOGICAL AND HISTORICAL NOTES.

ACTIVITY IN OGDEN STAKE.—Hyrum Belnap, representative of the Genealogical society in Ogden stake, arranged with the stake authorities that the sacrament meetings in all the wards of the stake on Sunday, Feb. 18th, be given over to the consideration of the subjects of genealogy and the work for the dead. An invitation was sent to the office of the society for speakers to fill nine appointments. Accordingly, Elders Duncan M. McAllister, Joseph Christenson, Joseph S. Peery and Nephi Anderson filled appointments, at 2 p. m. and 7 p. m., Elder Belnap going to one ward in the afternoon. Thus every ward in the stake was covered during the day. President T. B. Evans, with other stake workers, gave their aid and support and made it very pleasant for the visitors. The audiences were attentive and exhibited keen interest in the subjects presented. At the close of each meeting literature was distributed to heads of families. The work of the society is in good hands in the Ogden stake and we bespeak favorable results from such praiseworthy activity.

INDESTRUCTIBLE BOOKS.—In an interview in a recent issue of the New York Tribune, Mr. Edison, the inventor, tells of a process by which he can make sheets of steel, copper, or nickel

that will absorb printer's ink and thin enough to be used instead of paper in the making of books. The sheets, he claims, are 1-20,000 of an inch in thickness, and they are cheaper, tougher and more flexible than ordinary book paper. Books made from such material would take up very little space, as 20,000 nickel leaves would make a book about an inch thick. Such books would also be about indestructable. Think what a boon such an invention would be to Historical and Genealogical libraries!

INDEX OF FAMILIES.—Some time ago the Woman's Committee of the Genealogical Society of Utah began the making of a card index of the families for whom work has been done in a number of temples in Utah. Mrs. Mabel Young Sanborn of Seattle, Wash., has done most of the clerical work, and has recently turned the cards over to the Society, where they will be filed. It is proposed to continue this most important work, the Presidency of the Church of Jesus Christ of Latter-day Saints having given it their hearty approval. Cards have been furnished each of the temples where they will be made out in duplicate for each family doing work there. One card will be kept at the temples and one will be sent to the library of the Genealogical Society. It will readily be seen that this index will be of great value to those who propose doing temple work, in that it will give the names and addresses of those who are already thus engaged, and also will prevent duplication of work.

GIVE THEM SOMETHING.—When sending his subscription for the GENEALOGICAL MAGAZINE, Dr. George H. Brimhall, President of the Brigham Young University, said this in his letter:

"I note with pleasure the continuance of Sister Gates' Lessons in Genealogy in the Magazine. This line of work among our people is far from being understood. It is not the dead alone who are benefited by this work; it is a means of developing the living beyond that of anything yet given to mankind. Human interests generally center in the self or selves; but both of these considerations are tinged with selfishness. There is a kind of interest in the dead which savors of this same selfishness,—that of looking up our ancestors to get something out of them; but our work is just the reverse of this: looking them up to *give them something!*

"The pioneers in this work must of necessity go through disappointment and opposition, but they will win out if they are faithful, and the day will come when their pioneership will be appreciated beyond the most sanguine expectations of our age."

OHIO SOLDIERS.—Have you any friends or relatives who were soldiers from Ohio in the War of the Rebellion? If so, you may find their names in the Official Roster, recently acquired by the Society and now in its library. There are five volumes, wherein

are given the names of the soldiers in Regiments 1 to 86. The data given consist of name, rank, age, date of entering service, period of service, and remarks, under which latter heading is given facts regarding mustering out, death, etc. The statement is made that there were 319,659 soldiers from Ohio in the War.

THE RECORD OFFICE.—The home of England's national records is at the Record Office, which is situated between Chancery Lane and Fleet Street, London, with an entrance from either thoroughfare. In front of it is a charming stretch of smooth green grass, often thronged with pigeons, and, in the early spring-time, adorned with innumerable purple, white, and yellow crocuses. According to Sir Francis Palgrave, a Deputy-Keeper of the Records, the records of England have no equal in the civilized world in antiquity, continuity, variety, extent, or amplitude of facts and detail. All the materials for the history of the country, civil, religious, political, social, moral, or material, from the Norman Conquest to the present day, are available.

There is a public museum in the building, and here are displayed documents selected on account of their historical or artistic interest, ranging in date from Domesday Book to Queen Victoria's days. Owing to the fiscal proposals of the present British government, a more than usual interest is being taken in the Domesday Book, which is a record of the general survey of England ordered by William the Conqueror "for fiscal purposes" at the end of 1085. The book is in two volumes, one, which is much smaller than the other, containing the survey of three counties, "Exsessa, Norfulc," and "Sudfulc." The two books are placed on a central table, in glass cases, and are thrown open so that people can see the text. The returns of the Royal Commissioners were sent on to Winchester, and the compilation was originally called "the Book of Winchester," but as early as the 12th century it had acquired the present name of "Domesday," by metaphor from the Day of Judgment, "because there was no appeal from it." The smaller of the two books is the earlier of the two. In another case are the ancient covers of Domesday Book, but they are not contemporary with the MS. The smaller book is known to have been found in 1320. For centuries the Book was kept in the Chapter House of Westminster Abbey.—*Century Path.*

THE MINNESOTA HISTORICAL SOCIETY, organized in 1849, the same year with the beginning of Minnesota as a territory, has accumulated a Library of 102,175 titles, which stands in the front rank, as to its extent and value, among the historical libraries of the United States, a recent bulletin tells us. It is in the new capitol, and is a free reference library, open daily to the public from 8:30 a. m. to 5 p. m.

The Society has taken special care to obtain all published town-

ship histories and family genealogies of the United States and Canada. Of township and strictly local histories (but not including county and state histories, nor biographies), the number of bound volumes in the Library for Maine is 156; New Hampshire, 207; Vermont, 54; Massachusetts, 1,070; Rhode Island, 91; and Connecticut, 217; with considerable numbers for New York, New Jersey, Pennsylvania, and all the states, so far as these special histories have been published.

Of Amercian genealogies, this Library has 2,112 bound volumes and 1,075 pamphlets, besides many books in this class published by societies, others giving genealogies of many families collectively, and the genealogical parts of township histories. These collections, free for the use of readers and students, are much consulted for tracing lines of ancestry.

BOOK REVIEW.

"Us" and Our Neighbors, a Historical Genealogical Directory of more than 3200 people who live about Lyndon, sage Co., Kan., as revealed by the assessor's returns for the years 1896, 1897, and 1900. By Charles R. Green, Olathe, Kan., 1901.

Bates, Bears, and Bunker Hill. By Edward Deacon, Bridgeport, Conn., 1911.

The history and the genealogy are intermingled, making quite a readable volume. Besides the Bates family those of Tiller, Wakeman, Bulkeley, and Hill are also given.

The Isuac Haskins Family History and Genealogy. By Charles R. Green, Olathe, Kan., 1911.

This booklet of 16 pages includes a history of Isaac Haskins' son-in-law, Henry T. Peck; also a supplement containing the genealogy of Mrs. Mary Fuller Bacon, all of Wakeman, Ohio.

The Mayer Family of Ulm, by Harriet Hyatt Mayer of Annisquam, Mass., 1911.

This is a beautifully printed pamphlet, designed to supplement the "Memoirs and Genealogy of the Maryland and Pennsylvania Family of Mayer," by Brontz Mayer, Baltimore, 1878.

Andrew Thompson, the emigrant of Elsinborough, Salem Co., N. J., and one line of his descendants. Compiled by David Allen Thompson, Albany, N. Y.

This is a small, but very neatly made book of 77 pages. The Thompson line is traced to Ireland and then to Yorkshire, England. The first Andrew Thompson was born in 1637.

The Benjamin Families from Columbia County, New York. Compiled by R. M. Benjamin. Published by Pantograph Ptg., & Sta. Co., Bloomington, Ill.

This is a 32 page pamphlet of well arranged genealogical information regarding the Benjamin families that in 1853 and later migrated from Columbia Co., New York, to McLean Co., Ill.

The Elijah Adams Family, of Hubbardston, Mass., and a Retrospect of Activities in Seven Cities and Seven Decades. By Nelson Adams of Springfield, Mass., 1910.

Part I of this well-made volume is devoted to the Elijah Allen Family, 1774-1868. Part II is autobiographical of the writer, Nelson Adams. Part III is genealogical. The book is beautifully illustrated and there is an index.

Thompson Lineage with mention of Allied Families. By Wm. Baker Thompson, Washington, D. C.

This book of 131 pages is packed full of genealogical information. The direct line of descent is shown from Anthony Thompson to his great-grand sons, Samuel and Amos, who settled at Charlotte, Dutchess Co., N. Y., in 1750. Mention is made of the Harris, Baker, and Wheeler lineages.

History, Genealogical and Biographical of the Eaton Families. By Nellie Zada Rice Molyneaux. C. W. Bardeen, Syracuse, N. Y., publisher.

This is a large (782 p.) book well printed and bound. It is full of interesting information other than purely genealogical. The Eaton families treated include that of Francis of Plymouth, Mass.; John of Dedham, Mass.; William of Reading, Mass.; the Elmwood or Nova Scotia branch; Richard of Great Budworth, Cheshire, Eng.; Thomas of Monmouth, N. J.; John of Radnorshire, Wales; and John of Ireland. There is an index.

DONATIONS TO THE LIBRARY.

Plymouth County Marriages.—1692-1746. By Lucy Hall Greenlaw, Cambridge, Mass. Donated by Fanny Steed Meadows.

This booklet is a literal transcription of the first volume of the records of the inferior Court of Common Pleas, and from an unnumbered volume of the Records of the Court of General Sessions of the Peace, Plymouth Co., Mass.

The Ogden Family in America,—Elizabethtown Branch—and Their English Ancestry. John Ogden, the Pilgrim, and his Descendants, 1640-1906, their history, biography, and genealogy. Compiled by Wm. Ogden Wheeler; edited by Lawrence Van Alstyne and Chas. Burr Ogden. Printed by J. B. Lippincott Co., Philadelphia, Pa. Donated by Willard Young, President of the L. D. S. University, Salt Lake City, Utah.

The work consists of two volumes. One contains the history and genealogy, the other thirty-seven charts. The index to the volumes contains all the attainable names of male descendants of John Ogden, the Pilgrim, and the female lines of descent as far as grand children of Ogden mothers. The book of charts gives the entire known lineage, including female lines. Willard Young's mother, Clarissa Ross, wife of President Brigham Young, is number 2473 in the volume. The family is shown in chart No. 36. There is mention of over 550 families other than the Ogden, which makes the books of far-reaching value. The printer has done his best in the mechanical make up of the books.

History of Royalton, Vermont, with Family Genealogies, 1769-1911, by Evelyn M. Wood Lovejoy. Published by the Town and the Royalton Woman's Club, Burlington, Vt., 1911. Donated by Junius F. Wells, Salt Lake City.

Royalton, Vermont is of special interest to the Latter-day Saints, from the fact that the homestead of Joseph Smith, father of the Prophet, reached over the Sharon line into Royalton. Elder Junius F. Wells furnished the sketch of the Smith family contained in this book, together with the portraits of Joseph and Hyrum Smith and their mother Lucy. There is also a description and a fine picture of the Joseph Smith monument, which now stands at the birthplace of the prophet. This splendid book of 1146 pages is a valuable addition to our library. There are hundreds of brief pedigrees given of families who are living or who have lived in Royalton, all of which give delight to the genealogist. There is a complete index to the large volume.

DAUGHTERS OF THE UTAH PIONEERS.

HISTORY OF THE SOCIETY OF DAUGHTERS OF THE UTAH PIONEERS.

BY MRS. FLORA B. HORNE.

The Daughters of the Utah Pioneers feel very grateful to the Genealogical Society for the opportunity of printing official data and pioneer history in this splendid magazine. We have long felt the need of a place to publish the valuable information gleaned from the application papers of our Daughters, and from the interesting incidents related by the Pioneers themselves at our meetings.

It perhaps will be most fitting to present the history of the Daughters of the Utah Pioneers. During the great Jubilee of July 24, 1897, when the State of Utah celebrated the fiftieth anniversary of the Pioneers' entrance into the Great Salt Lake valley and presented each pioneer of 1847 with a beautiful gold badge, patriotism ran high in the breasts of the sons and daughters of those noble heroes.

The question arose: "What can we do to honor our beloved fathers and mothers and carry their eventful history down through generations?" Many were inspired with ideas and plans, prominent among them being Clarissa Smith Williams, Elizabeth Smith Cartwright, Lucy Woodruff Smith, Alice Merrill Horne, Maria Y. Dougall, Annie T. Hyde, Phœbe Young Beatie, Susa Young Gates, Sarah Jenne Cannon and Sarah J. Rich Miller. They talked with each other and some with Church authorities and finally outlined the work desired. However, one waited for the other to take the first step.

Annie Taylor Hyde, daughter of President John Taylor, and Counselor to President Bathsheba W. Smith of the General Board of Relief Society, was anxious to effect an organization while many pioneers still lived to appreciate the honor and give their own personal experiences to the society. On her mother's birthday, April 11th, 1901, Mrs. Hyde invited the daughters of the '47 pioneers, near at hand, to meet at her home, No. 40 West North Temple Street, Salt Lake City. Many ladies sent regrets in not being able to attend, among them the Cannon family, on account of the serious illness of President George Q. Cannon. The daughters present at this meeting were: Annie Taylor Hyde, Maria Y. Dougall, Alice Merrill Horne, Clarissa W. Smith Williams, Sarah Richards Smith, Julia P. Murdock Farnsworth, Josephine Spencer, Jean Hyde, A. Laura Hyde Merrill, Phœbe

Woodruff Snow, Phoebe Y. Beatie, Mary Pratt Young, Minnie Horne James, Annie Lyman King, Armeda Snow Young, Harriet A. Taylor Badger, Isabel Whitney Sears, Emily Young Clawson, Laura Hyde Miner, Clara Woodruff Beebe, Hattie Ben-nion Harker, Libbie Rich Pratt, Alice Kimball Smith, Emma Whitney Pyper, Meriah C. Ballantyne Brown, Sarah M. Farr Taylor, Ann Eliza Hunter Rich, Ida Taylor Whitaker, Marcia A. Hanks Hyde, Leonora Taylor Harrington, Julia Lambson Smith, Edna Lambson Smith, Armeda Snow Young, Zina Hyde Bull, Mary T. Schwartz Smith, Rachel Grant Taylor, Janie Taylor Peery, Mary G. Richards Webber, Ellen E. Richardson, Lucy E. Woodruff Smith, M. Mabelle Snow, Annie Wells Cannon, Rosannah Cannon Irvine, Edna M. Ridges, Nettie Young Easton, Myra Young Rossiter, Sarah J. Rich Miller—just forty-seven descendants of some of the pioneers who came in 1847.

This, indeed, was a great reunion of old friends. Love and joy filled their hearts. Mrs. Hyde greeted her friends and addressed them in these words: "Ever since the Pioneer Jubilee, I have felt deeply impressed with the importance and desirability of the children of the Pioneers becoming associated together in some kind of an organization which would have for its object the cementing together in the bonds of friendship and love the descendants of those who stood shoulder to shoulder in braving the difficulties and in overcoming the all-but-insurmountable obstacles that opposed their fixed determination to seek out and establish the happy homes and inheritances in these mountain vales, which we, their offspring, now enjoy. I feel it to be a solemn and pleasant duty which we owe to them, ourselves and our children to adopt some method of familiarizing ourselves with the sacrifices which that noble and heroic band has made for the love of their God and their religion and for the religious freedom of their posterity and mankind. I believe it to be our duty and our heritage to place ourselves in a position where we can best take up and carry on the noble and stupendous work which they so well commenced under hardships and privations almost unparalleled in the history of the world. One of the many profitable objects of such an organization might be the obtaining and compiling of genealogies of the Utah Pioneers, that their desires and labors in settling these valleys and building temples might be forwarded and continued by their children after them, that our children and our children's children, through all coming time, might be taught to cherish, revere and emulate their sublime fidelity and sterling, sturdy worth!

"Having some of these ideas in mind, I invited the daughters of a number of those who had pioneered the way to these valleys to be present today, that they might discuss the advisability of effecting an organization to be known as 'The Daughters of the Utah Pioneers,' and now suggest if the plan meet with your ap-

proval, the propriety of organizing on a plane similar to that adopted by the Pioneers themselves, namely: to have captains of tens, captains of fifties, and captains of hundreds, with a president and two counselors to preside over the entire organization; and I propose, if those present effect such an organization, that each shall assume the responsibility of securing the names of nine others and then the ten shall select a captain, after which, as the association grows in numbers sufficiently to justify it, captains of fifties and captains of hundreds be selected.

"Possibly the reason that I have felt so strong a desire to secure and perfect an organization of this kind is that I have so much Pioneer blood in my veins. My father, mother, grandfather and two grandmothers were all pioneers. The idea is to have branch societies throughout Utah or wherever the descendants of pioneers reside, for the perpetuation of patriotism, as well as the memory of those whose efforts are responsible for the founding of our western commonwealth. Now I should like to hear others express themselves."

Maria Y. Dougall enthusiastically endorsed what had been said and nominated Annie Taylor Hyde to be President of the Daughters of the Utah Pioneers. This was seconded again and again. The vote carried unanimously. She was also made Founder General, on motion of Alice M. Horne. Maria Young Dougall was elected First Counselor, and Sarah E. Richards Smith as Second Counselor. Alice Merrill Horne, Secretary; Clarissa Smith Williams, Historian; Julia P. Murdock Farnsworth, Corresponding Secretary; Minnie Horne James, Treasurer; Mary Pratt Young, Chaplain, and Josephine Spencer, Assistant Secretary. The officers of the society were to serve two years.

The Central Company at Salt Lake City was to foster many other companies in other towns and cities. A committee was appointed by President Hyde to draft Constitution and By-laws. This committee consisted of Annie Lyman King, Laura Hyde Merrill and Armeda Snow Young. All moved forward from that day to carry out the plans outlined and to add new ones when occasion demanded it.

The initiation fee was only 50c, and the society membership open to any woman who is over 18 years and a lineal descendant of an ancestor who came to Utah prior to Jan. 1st, 1853, or was detained enroute by those in charge of the emigration for the purpose of assisting in forwarding others; or was born in Utah prior to Jan 1st, 1848; or died enroute after the exodus from Nauvoo. This opportunity is open to all daughters, grand-daughters, or lineal descendants of pioneers irrespective of belief or creed. Our beloved pioneer women were all made honorary members by acclamation, and Bathsheba W. Smith, Emmeline B. Wells and M. Isabella Horne were made honorary presidents.

It is needless to say that the first officers and members of this association deserve the greatest credit for their efforts. The pioneering of any movement is always hardest, as great progress is often retarded by "building bridges and killing snakes," i. e., by outlining plans, adapting work to conditions, and overcoming oppositions and difficulties.

These first officers at once began to glean valuable Church history and other inspiring information from reminiscent addresses and journals of pioneers. They started a collection of relics, photographs, books, etc., and tried to show the value of exhibiting these very historic articles to the public, where thousands of sermons can be preached each year by these dumb witnesses. The first relic recorded was donated by Libbie Rich Pratt on April 11, 1903—"The Life and Travels of Parley P. Pratt."

Meetings were held in private homes until a suitable place was available. The Bee Hive home was used many times for these meetings. A room was finally secured in the old Deseret News building through the courtesy of Presiding Bishop Wm. B. Preston, who dedicated the room for the Daughters of the Utah Pioneers. The Presiding Bishopric also presented the Society with a large cabinet previously used by President Brigham Young.

Much of the work suggested in Mrs. Hyde's first address was launched during her presidency. One very important feature was that of establishing a "Temple Day." On Jan. 24, 1903, the society decided upon the Friday following their monthly meeting for all members to do temple work. The daughters were asked to collect genealogies of their fathers and mothers as soon as possible, that all may rejoice in the work for the dead as well as the living.

Mrs. Hyde also organized societies in Mesa, Ariz., Diaz and Dublan, Mexico, while there on her Relief Society duties.

At the Annual Encampment held in Barratt Hall, April 11, 1903, the second election of officers took place. Alice Merrill Horne was elected President, with Isabel Whitney Sears and Elizabeth Stevenson Wilcox as counselors; Lillian M. Horne was elected Secretary; Libbie Rich Pratt, Assistant Secretary; Clara Woodruff Beebe, Historian; Margaret Horne Pyper, Registrar; Leonora Taylor Harrington, Treasurer; Edna Lambson Smith, Chaplain.

Two years later Maria Young Dougall was elected President of the Daughters of the Utah Pioneers. Minnie Loveland Snow was elected First and Leonora Taylor Harrington as Second Counselors; Lillian Loveland Maeser, Secretary; Leone Horne Nowells, Assistant Secretary; Harriet Morris Pickett, Historian; Margaret Pierce Young, Chaplain. On account of ill health, Mrs. Dougall soon resigned and Susa Young Gates was chosen to take her place. She chose Alice Kimball Smith and Ann Dilworth

Groesbeck as Counselors. Annie Lynch became Secretary and Treasurer; Libbie Rich Pratt, Registrar; Sarah Jenne Cannon, Chaplain; Sarah J. Rich Miller, Historian; Castina J. Trescott, Assistant Historian; Flora D. Bean Horne, Assistant Secretary; Emmeline Y. Wells, Corresponding Secretary. On Sept. 15th, 1908, Mrs. Gates resigned to devote more time to genealogical work. Lillie Clayton Wolstenholme was chosen to fill the unexpired term, with Flora Bean Horne and Effie Ensign Merrill as Counselors. The other officers remained as elected at the annual encampment.

At the official election in the old Social Hall on April 11, 1909, Isabel Whitney Sears was elected President. No Counselors were chosen, as Mrs. Sears soon resigned, being called to California because of sickness in her family. At this meeting, however, other officers were elected. Victoria Clayton McCune was elected Secretary; Bertha Moyle Gray, Historian, and Flora B. Horne, Treasurer. The other officers were re-elected.

At a special meeting held in the Lion House, Oct. 2nd, 1909, Zina Young Card was elected President in the stead of Mrs. Sears. Her Counselors were Rebecca Neiber Nibley and Flora D. Bean Horne. The choice of Mrs. Horne made a vacancy in the office of Treasurer and Maria Y. Dougall was sustained in that position. The other officers remained as previously elected.

The next President elected was Elizabeth Richards Wright, on April 11, 1911. She now holds that position with Maria Y. Dougall and Elizabeth Pugsley Hayward as Counselors; Victoria McCune as Secretary; Bertha M. Gray, Historian; Effie Ensign Merrill, Registrar; Laura Hyde Merrill, Treasurer; Sarah Jenne Cannon, Chaplain; Ida Lowry Allen, Corresponding Secretary; Hazel M. Black, Assistant Secretary. The good work has spread far and wide and many companies have been organized throughout Zion. On Oct. 28, 1907, President Susa Y. Gates and her Counselor Ina Smith, who filled the vacancy occasioned by the resignation of Alice K. Smith, in September, 1907, went to Logan and organized a company of the Daughters of Utah Pioneers, being assisted by Stake President Isaac Smith. Camilla E. Smith was chosen President and Sarah H. Farr and Mary M. Howell as Counselors; R. E. Moench, Corresponding Secretary; Nellie P. Hansen, Secretary; Laura M. Moench, Assistant Secretary; Julia F. Stewart, Treasurer; Maud B. Thatcher, Historian; Ruth Hatch, Chaplain; Dora Wright, Registrar. These officers have been energetic in organizing eight companies in Logan, viz.: Joseph Smith company, Wilford Woodruff company, Jacob Earl company, Ballard company, Zina D. Young company, Eliza R. Snow company, Brigham Young company, and Elizabeth Mathews company, Providence. These have a total membership of 173.

A band of earnest Daughters organized at Richmond, Cache county, have built a log house where they hold their meet-

ings and display some very historic relics. They made a rag carpet and are comfortable in their old-fashioned home. Companies are also organized at Smithfield and Lewiston, in Cache county.

Companies were organized at Richfield and Monroe in Sevier County, on March 20, 1911, by Counselor Flora B. Horne and Corresponding Secretary Elizabeth P. Hayward, assisted by John Christensen of the Stake Presidency. Belle Gardner Filmore was chosen President at Richfield, and Almeda Washburn Wingate at Monroe. On the following day, March 21, an organization was effected at Manti, Sanpete county, by Mrs. Horne and Mrs. Hayward with the splendid assistance of President Lewis Anderson and his Counselor, Ezra Shoemaker, a pioneer of Manti. May Monk Livingston was elected President. They now have a membership of 105.

On March 29, 1911, Secretary Victoria C. McCune and Counselor Flora B. Horne of the Central company, organized a company at Provo, Utah county, with May Smoot Glazier as President.

It is pleasing to see these societies so active. Some are taking their own town pioneers and histories before the enormous work of the original pioneers.

The county company organized July 17, 1907, by President Gates to lighten the work of the Central company, did excellent work for a year under the leadership of Minnie H. James. This county company was so often confused with the Central company that it was deemed wise to discontinue it and the Central Company take up the program work again.

The most interesting features of the programs are the real experiences from the pioneers themselves and the splendid addresses on the pioneer artists, pioneer dramatists, pioneer writers, pioneer school-teachers, and the journey westward from Palmyra, Kirtland, Nauvoo, etc. Among the noted speakers at our meetings have been Presidents Joseph F. Smith, Francis M. Lyman, John R. Winder, Anthon H. Lund; Orson F. Whitney, Heber J. Grant, W. W. Riter, B. H. Roberts, J. G. McQuarrie, Reed Smoot, Patriarch John Smith, Emmeline B. Wells, M. Isabella Horne, Bathsheba W. Smith, and dozens of other splendid men and women whom space will not allow mentioning.

Josephine Spencer has the distinction of writing the first poem for the society, entitled, "The Pilgrims of the West." E. B. Wells, Susa Y. Gates and Victoria C. McCune have since written poems. Ruth M. Fox, Lydia D. Alder, and Mrs. ——— Houtz have composed songs for the society, and at the recent meeting in honor of Emeline B. Wells, Prof. Ed. P. Kimball composed a most beautiful poem, "Aunt Em," and also the music for it. The best kind of music has been furnished at each meeting by such musicians as Prof. Evan Stephens, Prof. Chas. Kent, Prof.

Oscar Kirkham, Prof. C. J. Thomas, Emma Lucy Gates, Lizzie Thomas Edward, Arvilla Clark Andelin, Edna Evans, Margaret Summerhays Luna Y. Moore, Sybella Clayton Bassett, Geo. D. Pyper, H. G. Whitney, Fred C. Graham and scores of other gifted and willing musicians.

The Daughters of the Utah Pioneers have become prominently known socially for their "Old Fashioned Balls." These have not only been amusing but instructive as well. Pioneer and other old fashioned dresses have been brought to light, that showed taste of mothers and grandmothers sixty, seventy-five and one hundred years ago. The old-fashioned dances have been a revelation to the younger set also, in grace, rhythm, and real social enjoyment. Our members and their friends now look forward with pleasure to these parties. These annual balls have been the main source of revenue for the society. The Lion House, the Social Hall, the Odeon and the Auditorium of the Bishop's Building have been the places used for these gatherings. Old-fashioned doughnuts, ginger bread and composition-tea or buttermilk usually form the refreshments. The grand march is the great event of the evening, and is led usually by President Joseph F. Smith, or the Governor of the State.

Little has been said as to places of meeting of the Daughters. When the old Deseret News building had to be razed and the old historic wall with it, to make room for the magnificent Hotel Utah, the Daughters of Utah Pioneers met in the Young Memorial Building. Then the Lion House was tendered to them, where they were also given a room to display their splendid collection of relics. Many valuable gifts from both sons and daughters of pioneers and many from pioneers themselves were given and some loaned to the society. The daughters of President Brigham Young were very liberal in their donations. A large cabinet and writing desk, an inlaid table made from the wagon boxes of Brigham and Lorenzo Young, a parlor lounge, the prayer bell, tools, lunch basket, neck-scarfs and chairs are a few of the articles. One loyal son of a pioneer (B. F. Grant) paid \$75.00 for a beautifully hand-carved hall-tree made by Ralph Ramsey from mountain mahogany for Brigham Young, and presented it to the Daughters of Utah Pioneers. It is a handsome gift and much appreciated. A few samples of Utah silk, of homespun cotton and woolen goods, a little embroidery, a home-made flag, dishes, cards and spinning-wheel, beautiful home-made quilts, old musical melodeons, etc., etc., are splendid revelations to visitors of the industry of our pioneers.

We should like to mention every gift and its donor if space would allow.

The house-warming on Dec. 28, 1906, at the Lion House was a noted time for the society. The First Presidency of the Church and pioneers in great numbers were present.

It was thought that evening, that we had a permanent house.

There was no desire for our stone to gather moss, however; so we kept on rolling. The Lion House being used by the Latter-Day Saints University for class work and domestic science, the rooms were needed and we were forced to go to our staunch friends again for refuge. They heard our cry for help and through their kindness and that of Dr. James E. Talmage our relics are now safely stored and on exhibition in the pioneer corner of the Deseret Museum.

We have a most comfortable place for meetings in the Assembly Hall of the Bishops Building.

The society adopted a badge in the form of an ox yoke with Daughters of Utah Pioneers in gold letters on sage-green enamel with a beehive on top of the yoke. It was made simple so that all members might be able to wear one.

One year ago, on the evening of April 11, the Daughters of the Utah Pioneers, the Daughters of the Mormon Battalion and Daughters of the Hand Cart Pioneers joined in a reception to the Pioneers and their descendants. A guest book or album was purchased at that time to have the autographs of the General authorities of the Church and the pioneers in their own handwriting for a valuable "keepsake" in our society. Many of these dear ones have passed to their reward since inscribing their names and our beloved Patriarch John Smith, President John Henry Smith, Emma Woodruff, David McKenzie and others left us before the book could reach them. We revere the names of these great men and women who have so unselfishly and faithfully established homes in the Rocky Mountains as foreseen by the great Prophet Joseph Smith. It is the sincere prayer of the present officers that the aim of this organization exist forever, to foster loyalty and patriotism in the hearts of the children of the Utah Pioneers.

OFFICIAL NOTICES.

The officers of the Central Company desire to establish branches throughout Utah and adjoining States where there are ten or more descendants of pioneers wishing an organization. We will be pleased to send officers to effect one at any time.

We also wish to impress upon members the importance of having their application papers recorded with the Central Company. When the papers are properly filled out, mail, with the initiation fee of 50c to President E. R. Wright, 321 First Avenue, Salt Lake City. The papers will be signed, the original filed, and the duplicate mailed back to the applicant.

The Daughters are very anxious to collect and preserve all Pioneer relics. The relic committee, or any of the officers will gladly go for them if necessary, if their whereabouts is known. Many valuable relics have been cast out as rubbish after the pio-

neer has passed away, because no one knew the history or value of those articles, while to us they are beyond price.

THE PRESENT OFFICERS OF THE SOCIETY.

Elizabeth R. Wright, President; Maria Y. Dougall, First Counselor; Elizabeth P. Hayward, Second Counselor; Victoria C. McCune, Secretary; Ida Lowry Allen, Corresponding Secretary; Hazel Malin Black, Assistant Secretary; Bertha M. Gray, Historian; Laura H. Merrill, Treasurer; Sarah J. Cannon, Chaplain; Effie E. Merrill, Registrar.

Press Committee: Flora B. Horne, Josephine Spencer, Victoria C. McCune.

Badge Committee: Lillie C. Wolstenholme, Hattie C. Jensen.

Program Committee: Hattie P. Kimball, Libbie R. Pratt, Minnie H. James, Bertha M. Gray, Edna H. Ridges, Amy B. Lyman.

Organization Committee: Elizabeth P. Hayward, Flora B. Horne, Victoria C. McCune, Julia P. M. Farnsworth.

Relic Committee: Zina Y. Card, Flora B. Horne, Phoebe Y. Beatie, Sarah R. Smith, Caroline R. Wells, Emily B. Payne, Annie W. Cannon, Minnie H. James, and all the officers of the Central Committee.



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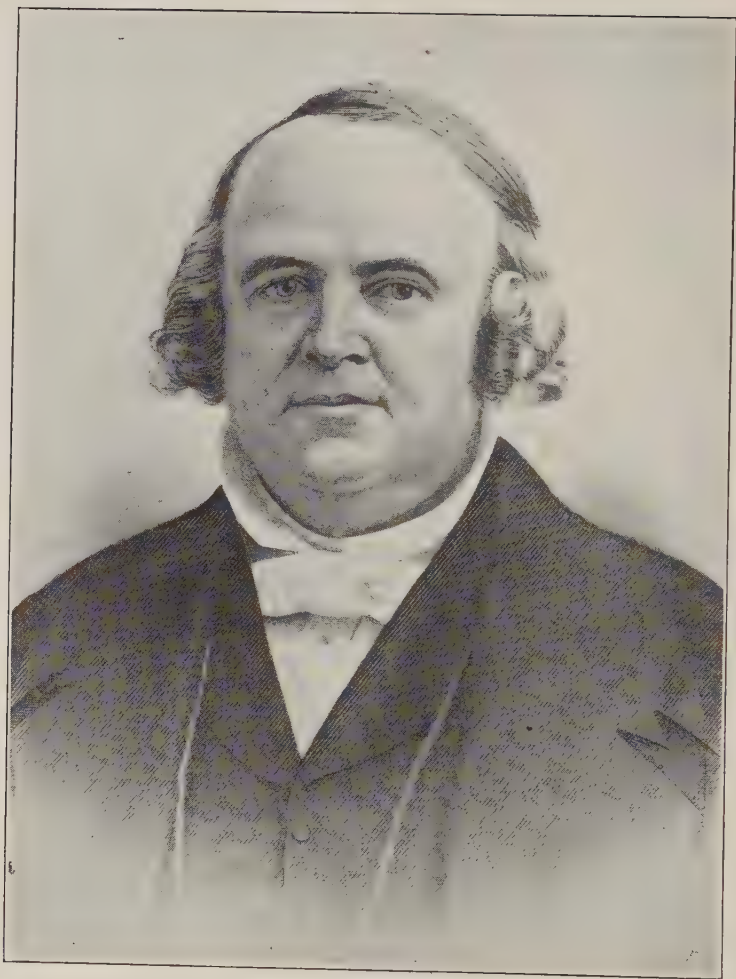
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JULY, 1912.

THE BEGINNING OF THE SCANDINAVIAN MISSION.

By J. M. SJODAHL, EDITOR DESERET NEWS.

One of the remarkable facts connected with the Scandinavian mission is the preparatory work evidently done under the promptings of the Spirit of the Lord, to make the establishment of the Church in those countries possible. It is true of other missions, too; for without some preparatory work—some plowing, and cultivation, the seed of truth could not have been sown with hope any more than it can on the common road trodden by the feet of men. This wonderful work of preparation is one of the evidences of the divine origin of the Gospel message.

Those familiar with the religious history of Norway will at once recognize such a preparatory work in the struggles of Hans Nielsen Hauge, that remarkable voice in the wilderness crying repentance. From 1789 till 1804 he traveled through Norway preaching to the people with untiring zeal. He was an unlearned farmer, but his eloquence was irresistible. Soon he became the object of hatred of the priests. And when he was arrested for vagrancy, he conceived the idea of establishing stations about the country in charge of his friends, where he and other preachers could be entertained and given work, and thus his field of influence was enlarged. In 1804, however, Hauge was thrown into prison in Christiania, where he remained until 1811. In 1814 he was again arrested and condemned to two years of hard labor, but this was finally commuted to a heavy fine.

Hauge had many friends, and his enemies were their enemies. The persecution alienated thousands from the established church.

In Denmark we find men like Dr. A. G. Rudelbach and Dr. Soren Kjerkegaard laboring with zeal and scholarship in the interest of religious liberty. To such men and their efforts belongs the honor, under the divine Providence, for the existence of a sen-

timent that made it possible for King Frederick VII to proclaim religious liberty and liberty of the press, without which privileges the Scandinavian mission would have been impossible, speaking from a human point of view. And this remarkable proclamation was issued in the year 1849, the very year the Scandinavian mission was decided upon by the servants of the Lord here in the valleys of the mountains. So true it is that the Lord does not give any commandment except He prepares the way so that it can be complied with.

In the year 1823, the very year in which the Prophet Joseph had one of the visions that preceded the establishment of the Church, God raised up a man, J. G. Oncken, to begin a work of preparation on the European continent. He was a Frenchman, whose parents had been exiled from France and fled to England. There Oncken became an enthusiastic independent preacher and went to Hamburg where he hired a hall and gathered many followers. In 1834 he became convinced that infant baptism was unscriptural, and was baptized. As a Baptist preacher he traveled throughout Germany, and issued many pamphlets. He was imprisoned, and his followers were scattered, but the principles spread, and presently we find a large Baptist congregation in Copenhagen, under the care of one of Oncken's converts, P. C. Moenster. It was founded in the year 1840.

In Sweden, in 1850, a preacher named Rosenius, became the leader of a party of Separatists, or rather Pietists, who rapidly spread all over Scandinavia and exerted a marked influence for liberal views and tolerance. In 1847, a sailor, F. O. Nilsson, embraced the views of the Baptists, but when he tried to preach in Gothenburg he was promptly exiled from the country. He made many friends, however, and the little spark of light was not wholly extinguished. In the year 1849 a young Lutheran clergyman, inspired by the spirit of religious liberty that was manifested, attacked the intolerant state church and was "suspended" for six months from the duties of office. He never returned to that church. He was baptized by F. O. Nilsson in Copenhagen, and returned to Sweden as a Baptist preacher. Mr. Wiberg was very active in his new faith. Through him thousands were converted to the Baptist faith. Hundreds were imprisoned, but the persecution was resented by all liberal-minded Swedish citizens and by Christians in other countries, and thus religious liberty gradually was enthroned notwithstanding the protests of the bigoted, ignorant clergymen.

At the October Conference held in Salt Lake City in 1849 it was decided to send a little army of soldiers of the Cross over the mountains, to unfurl the Gospel banner to the nations of the earth. Among those sent out were Elder Erastus Snow, of the Council of the Twelve, and Elders P. O. Hansen and John E. Forsgren. It was late in the fall for a journey across the

mountains, but the requirement had been made, and the Elders were willing to obey. There were thirty-five men in the party. They left on the 19th of October by way of Emigration Canyon, and Shadrach Roundy was their captain.

Elder P. O. Hansen arrived in Copenhagen on the 11th of May, 1850, and his very first effort was the publication of a little pamphlet which he called "A Warning to the People." Erastus Snow spent some weeks among the Saints in England and Scotland, and arrived in Copenhagen on the 14th of June, 1850. He was accompanied by George P. Dykes and John E. Forsgren.

The kingdom of heaven has been likened to a mustard seed, which, though small, grows to a large tree. From a small beginning it develops into large proportions. It was so in Denmark. On Sunday, June 16, the missionaries commenced their work by attending a meeting conducted by Rev. Peter C. Moenster, Baptist minister. Mr. Moenster received the strangers cordially. In the afternoon they had a pleasant conversation with Captain Simonsen, a gentleman, who gave them much valuable information about the country and the people.

On Monday they received a call from Rev. Moenster, the Baptist minister. He told the brethren the quite interesting story of his religious labors and his sufferings, at the hands of mobs as well as of officers of the law. The Elders, in turn, told him of the work of the Lord in America, and explained to him the nature of their message. They assured him that they had not come to undo what the Lord had done through him, but to aid him and his people to still greater perfection.

On Tuesday, June 18, Elders Erastus Snow and George P. Dykes paid a visit to Walter Forward, the U. S. minister in Copenhagen. He welcomed them cordially and made many inquiries about the "Mormons" and their religion. He denounced the spirit of persecution that had been rampant in the United States, and promised the missionaries every assistance he could render.

On the 19th Elders Dykes and Hansen visited Rev. P. C. Moenster and imparted to him much instruction. They also visited other families and bore their testimony wherever they found an opportunity to do so. The result was that they very soon found themselves surrounded by friends. On the 21st of June the first public meeting was held in the house of Peter Baeckstrom. This kindled the spirit of inquiry, and on the 12th of August, 1850, Erastus Snow Baptized fifteen converts. They were: Ole Ulrich Christian Moenster, his wife, Marie Moenster, Hans Larson and wife, Eline Dorothea; Andreas C. S. Hansen, and wife, Anna; Johan B. Forster, and wife, Henriette; Andreas Aagren, Anna Baeckstrom, Johanna Anderson, Marie Nielson, Jacobson, Langstorff, and a man whose name has been lost from the record. This was the beginning. At the close of the year

there were 130 members in Denmark. A Book of Mormon had been presented to the King of Denmark, and also a copy of Erastus Snow's pamphlet, "A voice of Truth," and it is reported that these books made such an impression on the Queen Dowager, that she became sick for some days. Let us hope it was a sickness to life and not to death.

Elder John E. Forsgren had been set apart to preach the Gospel in Sweden. He left Copenhagen on the 19th of June, 1850, and proceeded to the city of Gefle where he had relatives. His sister accepted the Gospel, for she had been told in a dream that a visitor was about to come with three books, and that those who believed in them should be saved. Consequently, when her brother came with the Bible, the Book of Mormon, and Doctrine and Covenants she believed.

His brother Peter A. Forsgren also believed. He had been sick of pulmonary trouble, and the doctors had given him up. His brother healed him in the name of the Lord. He was the first to receive baptism, on the 26th of July, 1850. The sister and two other persons were baptized on the 3rd of August. Shortly afterwards 17 persons about to emigrate to America were baptized. It is believed that these found their way to the Western settlements of the Saints.

John E. Forsgren was soon arrested and banished, but as a prisoner he found many opportunities to preach the Gospel, and finally he escaped to Elsinore, where the American Consul kindly protected him. He arrived in Copenhagen on the 18th of September, 1850.

Not until 1852 was another attempt made to establish the Church in Sweden. Elder Mikael Johnson was that year sent to Gefle where he baptized a few converts, whereupon he was arrested and sent in chains to Denmark. The same year Elders A. W. Winberg and Nils Capson were sent to the southern parts of Sweden, and there they succeeded in establishing a flourishing Branch at Skonabaeck, in Skone. On Saturday June 25, 1853, it was possible to hold a conference in the City of Lund, in a barn, on which occasion 100 persons were present.

Wonderful manifestations followed the preaching of the gospel by John E. Forsgren. His brother relates the following incident:

John Forsgren was one day summoned to the office of the public prosecutor, and the latter asked him if he had a picture of the Prophet Joseph. He procured a picture, and the officer set fire to it. While it was burning, Elder Forsgren had a vision in which he saw the city of Gefle destroyed by fire. He told his friends of this vision, and also that they would be in America, when the visitation would take place. Nineteen years from the date of the burning of Joseph's picture, the city of Gefle was al-

most totally destroyed by fire, and the conflagration started in the very house, where the picture of the Prophet had been sacrificed to the flames.

The Gospel was introduced into Norway by the captain of a small vessel, Svend Larsen. He used to sail between Osterri-soer, in Norway, and Aalborg in Denmark, and when he heard of the new doctrine he decided to investigate it, at the first opportunity. With this desire in his heart he sailed for Aalborg. At the same time Erastus Snow was inspired to go to Aalborg. He arrived there on the 27th of August, 1851, and soon was visited by the Norwegian captain. Elder Snow writes:

"While stopping with Brother Hans Peter Jensen, in Norre Sundby, a Norwegian by the name of Svend Larsen, the master of a small merchant vessel, came and visited me. He said he had heard of me, and my religion, and had come with a view to learn more about it. I improved the opportunity to explain to him the principles of the Gospel and the order of the kingdom of God, as it had been revealed from the Lord; he received my testimony with gladness. His vessel being ready to sail for Norway, I called and appointed Elder Hans T. Petersen to go with Mr. Larsen home to open up the Gospel door in Norway. The two sailed together on the 4th of September, well supplied with Books of Mormon and tracts." The vessel encountered fearful storms and had to seek shelter twice in the harbor of Frederikshavn. It seemed as if the adversary was bent upon destroying the frail craft that carried the Gospel messengers across the water, but the hand of the Lord was over His servants, and they landed safely in Osterriisor on the 11th of September, 1851.

The next day Elder Petersen commenced to visit the people and distribute tracts. Having no passport he was summoned to appear before the authorities to render an account of himself. He explained the object of his coming and added that if it was contrary to the law to hold public meetings, he would confine his work to private conversations. He was then permitted to go, with the understanding that he was to procure his passport, and he continued to hold private conversations with people that visited him. Soon he found it necessary, however, to return to Aalborg. He took passage for that place in Captain Larsen's vessel, and arrived there on the 23rd of September. In the evening of that day Captain Larsen was baptized by Elder Ole Christian Nielsen, and was the first Norwegian to enter the Church in the old country.

On the 5th of October, Elder Petersen, in company with Elder Johan August Ahmansen, embarked for the second time for Osterriisor in Norway. They found shelter this time at the home of one John Olsen, and here the Elders found an opportunity to preach the Gospel to a large crowd which unexpectedly gathered at the house. On the 2nd of November Elder Petersen held the

first public meeting at a place called Koed. On the 26th of November he baptized Peter Adamsen and John Olsen, and then the clouds of persecution that had been gathering for some time broke over the few Saints. A mob gathered determined to do violence to Brother Petersen. They did not find him, though a careful search was made of the house in which he was. The gathering of the mob continued, and he appealed to the authorities for protection. He was then summoned to appear before the mayor and explain why he had administered the ordinance of baptism without having "authority" to do so. He produced his Church credentials, which were sent to the amtmand, or governor, at Arendal, but that official refused to recognize those credentials, and he was prohibited from officiating in any ecclesiastical acts.

He now decided to leave Osterrisor but before he could do so, on the evening of the 12th of December, 1851, the house was forcibly entered by a crowd which demanded that the "Mormon priest" be turned over to them. They ransacked the house in vain. They could not find him. It was as if their eyes had been stricken with blindness. The mobbers were dispersed by the police.

On the 14th of December Elder Petersen had a pleasant interview with Svend Peter Larsen from Frederikstad, who came from that place to see him. He was on his way to Bergen, and Elder Petersen decided to accompany him. Larsen was the commander of a little coasting vessel. Their first stopping place was Arendal, and here the missionary bore his testimony to many souls. On Jan. 4, 1852, they landed in Mandal, where they remained one week, preaching the Gospel. On one occasion they found a large audience in a house where they had been to dinner, and in the audience was Pastor Vogt, an influential clergyman and member of the parliament. This gentleman said Elder Petersen had not spoken the truth, and was promptly challenged to prove his assertion. He failed to accept the challenge,

On the 18th of January they arrived in Bergen, one of the most ancient and important cities of the kingdom of Norway.

The work continued in Norway, notwithstanding opposition and about the 8th of July, 1852, a Branch was organized at Osterrisoer. Next month a little vessel was bought for missionary service along the coast. It was called "The Lion of Zion." A Branch was organized at Frederikstad, another at Brevig. In August, that year, the Church in Norway numbered about 50 souls. The light from heaven had been kindled in the land of the Midnight Sun.

A few years ago President Lorenzo Snow, speaking to a Scandinavian gathering said, in part about some of the results: "About 1,300 missionaries have labored in Norway, Sweden and

Denmark, and as a result of their labors upwards of 46,000 people have been baptized into the Church. Truly, since the first seed was planted by Brother Erastus Snow and his fellow-laborers there has been a glorious harvest of souls in those lands! It shows clearly that the blood of Ephraim was sprinkled liberally throughout those northern countries insomuch that when the Gospel message was proclaimed it found a ready response.

* * * * *

"The first company of Scandinavian immigrants arrived in Utah in 1852, I believe, and they have been coming almost continuously since then. Altogether about 33,000 Saints have come from that mission to Zion; and they are still coming."

In conclusion let me say that the Scandinavian Saints have performed their full share in the work of redemption and the building up of this region. To write the biographies of those who came out from Denmark, Norway, and Sweden would be to rewrite a great and important portion of the history of the Church. I am not going to mention names, because to do so would serve no purpose unless a complete list could be given. But the fruits of the Scandinavian mission are visible everywhere. The Scandinavian pioneers and their descendants are found where strong arms are needed to cultivate the soil and fill the store-houses of the people with the good things of the earth. They are found in the literary field, in the seats of learning, in the offices of the Church and the State, from the highest to the lowest. They are found in the missionary field, and among the faithful workers at home. The first pioneers are nearly all gone, but their places have been taken by others whose aim is the triumph of the Church of Christ over the enemies of truth.

LOOK UP YOUR GENEALOGIES.—Brethren and sisters, look up your genealogies, for if you have not done this work, you had better do it. You will soon meet those who look to you for their salvation. They will ask you, "What have you done?" and you will have to meet your earthly record in heaven. You will regret it if it is a blank one concerning the redemption of your dead.—PRESIDENT JOSEPH F. SMITH.

"CLIMBING THE FAMILY TREE."

BY FREDERIC J. HASKIN.

Americans are showing more and more interest in the business, recreation, diversion—or whatever it is—of climbing their family trees. Libraries, especially those in the older cities, report that there is more research into genealogical records than into any other class of literature. The archives of government—national, state, county and municipal—are being overhauled for their genealogical material.

Genealogists insist that this increased interest springs from a recognition, however belated, of the social and scientific value of their particular branch of learning. Other students declare that this increased activity in hunting up ancestors is a result of the increased prosperity of the people that affords so many persons a larger freedom from the immediate problem of getting bread and butter. Much of it, no doubt, is caused by the growing social importance of societies that require certain ancestral connections for admission. Some of it—but this is conducted in an impersonal way by persons not directly interested—is to be credited to a growing interest in the science of eugenics.

At any rate, the genealogists are as busy as bees, yellowed documents are being turned up from their century old catacombs, and whoso hath money and time and inclination is clambering up his family tree.

Until within the last fifty years Americans gave little attention to genealogy beyond what was necessary for the establishment of property rights, and even this was neglected to a remarkable degree. The lineages of royal personages and of Biblical characters were traced and recorded, but the ancestry of plain untitled people of modern times, who made no claim to descent from heroes, was not deemed worth knowing. The earliest applications of the principles of genealogy were made by the law, so it is to that science that we are indebted for the meaning of most of the terms now in use. Modern genealogists have broadened the meanings of some of these to a considerable degree, and this fact often leads to misconceptions, since it is difficult to distinguish in old records between the strict legal meaning and that which has become commonly accepted.

The term ancestor in genealogy applies to either male or female. But legally the word ancestor may be used differently. The law defines an ancestor as one from whom an heir inherits property or as one prior to another in the right to inherit property. Such an ancestor may or may not be of the same line of descent. A son inheriting property is by law the heir of his ancestor, and by descent the descendant of his ancestor. But if the position be reversed and the father inherit money from his son, he is the

heir of his ancestor, according to the law, and by descent he is the ancestor of his descendant and the latter is an ancestor of his own ancestor.

In the days when property rights were vested solely in men, and when women had little share in the distribution of wealth, the law recognized only the male issue and therefore interested itself only in the tracing of the male line of descent. But the evolution of public opinion has modified this condition so that the rights of property now, especially in the United States, are practically the same for men and women. Therefore modern genealogy recognizes the importance of the female line of descent and it has been scientifically established that the hereditary influences of the female ancestors upon posterity is fully equal to that of the male. In most of the prominent modern societies based upon genealogical descent, the female line has equal standing with the male, despite the fact that it does not perpetuate the family name.

Lord Brougham was one of the first prominent men in England to recognize the value of female ancestry. His father had been engaged to be married to a Miss Mary Whelpdale, "the last of a purely Saxon race," who died shortly before the day fixed for the wedding. Her affianced bridegroom consoled himself a little later by marrying the niece of Robertson, the historian. Lord Brougham declared his belief that if his mother had been Miss Whelpdale he would have remained in the state of respectable mediocrity in which his forefathers had lived and died. He traced the power of achievement which had raised him from an obscure Scottish advocate to be a great tribune of the English people, to the energy hereditary to the Scottish clans which had come to him from his mother.

The genealogist in quest of American family descents, finds many difficulties, from the fact that vital records were not kept in this country as they are in Europe and consequently authorities are not easily located. For this reason the National Genealogical society is heartily indorsing the effort of the American Medical association to have uniform compulsory laws throughout the country requiring the public registration of all vital statistics.

If marriage records could be found showing the family name of the mother, as is customary in Europe, many tedious quests might have been saved. For instance, Abigail Lee, who claims her descent from John Carver, governor of Massachusetts, cannot complete her family record because she cannot find the maiden name of the great grandmother upon her mother's side, although the marriage took place in northern Pennsylvania and the records before that are satisfactorily established, as are those since.

One of the greatest puzzles to American genealogists is contained in the question, "Governor Dudley of Massachusetts married Dorothy who?" There are hundreds of persons in the United States who trace their ancestry back to this old governor who mar-

ried Dorothy— in 1684, but the blank is always left upon every family record in which Dorothy's name appears, although thousands of dollars have been spent to fill it in.

It is encouraging to know that all omissions of family names are not hopeless and that they are likely to be filled at any time from newly discovered records. An old genealogist said the other day:

"I have spent hours of toil looking for Dorothy Dudley's family name. I shall never find it, but I believe it will be found and, in all probability, by some youngster who will stumble accidentally upon the very thing we old folks have been looking for for more than half a century."

American immigrant lists are now being made from the old records in the different European countries and various other information calculated to help American genealogists is being constantly added to. The Carnegie Institute of Historical Research has given much aid in this direction and the New England Historic Genealogical society, under the title "Genealogical Gleanings in England," is constantly bringing new light upon this subject. In this country diligent search is constantly being made for records supposed to be lost and they are being discovered in large numbers and their contents in most cases put into print. There never have been so many genealogical publications as at present. It is estimated that this year there will be at least four times as many family records published as ten years ago. Each volume published not only gives the pedigree of the family interested directly, but also supplies many connecting threads helpful in the weaving of other family records.

UNFORTUNATE LEAP YEAR.—Leap year illustrates the remarkable tinkering that has been made in our calendar, the confusion created thereby and the queer computations that have been made from the days of Romulus. With some important changes the calendar dates back to 46 B. C.

February has been the victim of calendar makers almost from time immemorial. The name is derived from Februa, meaning expiation or purification. If the calendar needed a change, the shifting always fell to its lot, the name perhaps carrying out the suggestion that it should expiate all the sins of the calendar makers. The length of leap year is a little less than 365 1/4 days. Every year is a leap year which is divisible by four without a remainder, except the concluding years of centuries, every fourth only of which is a leap year. Thus the years 1800 and 1900 were not leap years, but 2000 and 2400 will be.—BROOKLYN DAILY EAGLE.

THE WHITNEY FAMILY—ORIGIN OF THE NAME.

A paper read at a reunion of the Whitney Family, held in Salt Lake City, June 17, 1904. Prepared from data collated by Frederick C. Pierce, compiler of "The Whitney Genealogy."

BY ORSON F. WHITNEY.

The name Whitney is of Saxon origin. Witan is the Anglo-Saxon for wise men, and the genitive form of the word, Witena, means of the wise men. Witena-Gemot signifies council or meeting of the wise men, and Witan-Eye is defined as the island of the wise men, or Parliament. In England there are two parishes named Whitney, one in Oxfordshire, the other in Herefordshire. From the latter sprang the surname Whitney, as it has descended to our times.

Whitney Parish, in Herefordshire, lies in the beautiful and picturesque valley of the Wye, which for a hundred miles furnishes some of the most charming scenery in England. This river flows into the Severn, and is mentioned by Tennyson in "In Memoriam," as "the babbling Wye." Rising near the Welsh border, it is there a mountain torrent, subject to sudden and destructive freshets. Hence the additional claim that the origin of the name Whitney is in the Anglo-Saxon "Hwit" (white) and "Ey" (water)—White Water.

Up to the time of the Norman Conquest, A.D. 1066, the name had various spellings. In Domesday Book, a record compiled by order of William the Conqueror, and containing a survey of all the lands in England, their ownership, value, etc., it is rendered Witenie. The family, for which the parish was originally named, if there was one, had its seat in Herefordshire before the conquest. Witenie passed, with all England, into the possession of the Normans, and the name was taken by one of the followers of the Conqueror, to whom William gave the land as an inheritance.

Among William's adherents, when he crossed over to conquer the Saxons, was one Turstin the Fleming, a redoubtable warrior, said to have been the standard-bearer at the battle of Hastings, where the Saxon King Harold was overcome. The wife of William the Norman was a Flemish princess, a fact that accounts for the presence of Flemish troops in his army. The province of Flanders is now in Belgium. Of Turstin, otherwise known as Torstinus, it is said: "He was a valiant fighter, one of the northern sea rovers who joined the army of William on the expedition for the conquest of England. The amount of bounty allotted him by William shows that he was a man of position and consequence." The bounty in question consisted of nine tracts of land, including Whitney in Herefordshire. "He was specially commis-

sioned to guard the frontiers against the incursions of the Welsh, and for this purpose had his castle situated on the Wye and within the bounds of the present manor of Whitney."

Turstin's son, Eustace, or Eustacius, inherited this property, and in conformity with the Norman custom assumed the name of his estate, being known as Sir Eustace de Whiteney. He was the ancestor of a long and distinguished line of warriors, statesmen and public officials. In Domesday Book it is recorded that Agnes, widow of Turstin the Fleming, and Sir Eustace, her son, Lord of Whiteney, gave to the Church of St. Peter, at Gloucester "one hide" (120 acres) of land in Pencomb, etc. During the reign of Henry the Fourth one of the lords of Whiteney, a descendant of Sir Eustace, was killed in the king's service at the capture of Edmund Mortimer, and his property was burned and destroyed by the followers of the fierce Welsh rebel. In compensation for this loss, the king granted to the successor of the deceased, Robert Whiteney, Esq., the castle of Clifford and the lordships of Clifford and Glasbury, with all the lands and tenements thereto appertaining. The lordship of Clifford, on the opposite side of the Wye and adjacent to Whitney, was thus added to the family domain.

Some of the early lords of Whitney—before the conquest—were of Welsh descent. One of them, Sir Peidge Exrog, was a Knight of the Round Table, and "to King Arthur's time he lived att his castle att Cardmore att Cardinganshire." Aluard, a Saxon, is said to have held the land before the Normans came. But at the time of the Domesday survey, A.D. 1086, it was "waste," with no owner save the king as paramount lord.

Of the subsequent lords of Whiteney, one or more figured in the Crusades. Sir Randolph de Whiteney, grandson of Eustace, accompanied Richard Coeur de Leon to the Holy Land. Concerning him the following legend is preserved: Sir Randolph was noted for his personal strength and great courage. On one occasion he was sent on a mission to the French commander, and as he was leaving Richard's camp, the brother of Saladin, whom he had twice before defeated, followed, and with two others made a furious attack upon the English knight. De Whiteney defended himself with great valor, but his assailants were gaining the advantage, when a Spanish bull, feeding near the scene of the conflict, attracted by the red dress of the Saracens, rushed upon and diverted them from their intended prey, compelling the two subordinates to seek safety in flight. Sir Randolph succeeded in wounding his single assailant, whom he left for dead, and then, overtaking the other two, slew them and proceeded upon the mission of the king. He attributed his deliverance and success to the especial interposition of the Virgin, and on his return to England he erected to her a chapel, the walls of which remain to this day adjoining the grounds of the ancient family mansion on the Wye. This story is told to explain the origin of the Whitney crest

—a bull's head coupled sable; horned argent; horns tipped with red.

One of the Whitneys fought under Edward the First in the Scotch war of 1301. The Whitney slain at the capture of Edmund Mortimer had twice represented Richard the Second abroad in important affairs of state. A fourth followed Henry the Fifth to France and fought at the battle of Agincourt, where the English were so wonderfully victorious. The Whitneys intermarried with great families, and by this means at least two could claim blood relationship to royalty, from William the Conqueror to Edward the First. Numerous knights and esquires, sheriffs of the county, members of Parliament, church men, and military leaders came from the family. A very amiable and pious Christian gentlewoman, Constance, eldest daughter of Sir Robert Whitney, was grand-daughter on her mother's side to Sir Thomas Lucy, who prosecuted Shakespeare for poaching. Constance at the time of her death in 1628 was but seventeen years of age. Legend says that after she was buried the verger descended into her vault, opened the coffin, and began to cut off the maiden's finger, in order to possess himself of a precious ring left thereon. On the knife entering the flesh, she arose, and it was found that she had been buried alive.

We now come to Thomas Whitney, gentleman, of Westminster, who married Mary Bray, and became the father of John Whitney, Puritan emigrant, the first of the family line in the New World. Thomas was not a native of Westminster (now part of London), but had come from one of the oldest families in the west of England, namely, the Whitneys of Whitney, on the banks of the Wye. His uncle, Sir James, was sheriff of Herefordshire, and had been knighted by Queen Elizabeth in 1570, while his grandfather, Sir Robert, had been knighted by Queen Mary in 1553. Thomas and Mary Whitney had nine children, but only three survived childhood. Of these, Francis, the second child, died at Westminster in 1643, and Robert, the youngest in the parish of St. Peter's, Cornhill, London, in 1662.

John Whitney, eldest of the three survivors and fifth among all the children, was born in 1589. He probably received a good education in the famous "Westminster School," and at the age of fourteen was apprenticed by his father to William Pring, a freeman of the Merchant Tailor's company, the most noted and prosperous of all the great trade guilds of London, numbering in its membership the Prince of Wales, many of the nobility, and distinguished men of all professions. John Whitney, at the age of twenty-one, became a full-fledged member of that guild. Marrying soon after, he took up his residence in the parish of Isleworth-on-Thames, nine miles from London, where he resided from May, 1619, to January, 1623-4. Returning to London he with his

wife Elinor and five sons sailed in April, 1635, for America. The bark in which they crossed the Atlantic was the "Elizabeth and Ann," Roger Cooper, commander.

In June of the same year John and Elinor Whitney settled at Watertown, Massachusetts, from which place their descendants have spread out over New England and many other parts of the United States. There are other lines of Whitneys in America, but undoubtedly the most distinguished is the line springing from John and Elinor, the Whitneys of Watertown. Among their many noted descendants may be mentioned Eli Whitney, famous as the inventor of the cotton gin; Myron Whitney, the great basso; Professor Josiah Whitney, of Harvard University; William C. Whitney, Ex-Secretary of the United States Navy; and Newel K. Whitney, who died Presiding Bishop of the Church of Jesus Christ of Latter-day Saints.

THE UNSELFISHNESS OF TEMPLE WORK.

From a Discourse Delivered April 7, 1912, in the Salt Lake Tabernacle,

BY JOSEPH F. SMITH JR.

In the year 1894, President Wilford Woodruff and the leading brethren, under his direction and inspiration, organized in the Church a society to further the salvation of the dead; and they called upon the people, members of the Church, to become active in this organization; for it was organized with the idea in view of gathering together the records of the dead, that they might be filed in a safe place for the benefit of the members of the Church, where they could have access to them, obtain the names of their dead, and go to the house of the Lord and there be baptized for them vicariously; for the Lord will accept, at our hands baptism in behalf of the dead, and we may, by performing this labor, open the doors unto those who are in the prison house, that they may come forth and be redeemed on like conditions with which we expect to receive salvation. We send our elders into the world to preach the gospel. We keep somewhere near two thousand of them in the various nations constantly. We never hear the question raised, when a man is sent to preach the gospel into some distant part of the earth, that it is useless for him to go there to preach because his relatives did not come from there, and no benefit could possibly accrue to him through preaching the gospel among those who are strangers or aliens, so far as his immediate kindred were concerned. We go where we are sent;

we preach the gospel, get the Spirit of the Lord, and rejoice in a testimony of this revealed religion which we have received, knowing that we are doing the Lord's will, and that we will be blessed for our labors without regard to whether we have been laboring among our own kindred or among the nations from whence our people did not come. We never raise that question. Strange to say, however, when we appeal to some of our brethren and sisters to join this society, who ought to have within their hearts the love of their departed ones, and who should be possessed of the spirit that was promised when the Lord sent Elijah to restore the keys of His Priesthood to the earth, it is astonishing to find that they will raise the question: "What good will it do me to become a member of this society?" And they will say, "I do not know anything of my ancestors, and the records in your library will not help me." Or, "the work for our family is done so far as we are able to discover their names, and there is nothing new that we can gain from your books." Yet this is just as much an organization of the Church, and just as important and far reaching in its results, as the Mutual Improvement Associations, the Sunday Schools, the Relief Societies or any other auxiliary organization. I have a letter in my pocket received from a good brother who is representing this society, The Genealogical Society of Utah, in which he says that he had approached one of the leading brethren in his stake and wanted to know if he was not going to renew his membership in the Genealogical Society. This brother answered, No, for he had been to the library, had examined the books, and there was nothing there that would benefit him. He had not enough interest apparently in the salvation of the children of men to give his fee for membership and continue his activity in this organization, though perhaps the fee paid by him would be the means of purchasing some record that would contain the names of the dead that did belong to someone who was a member of the Church, and who did have faith enough to go to the house of the Lord and perform the ordinances necessary for their salvation. But simply because there was no direct benefit in it for him, or simply because he could not locate his immediate relatives, he had no interest in the organization. Suppose we took this stand in the preaching of the gospel to the world, and felt so selfish and narrow that we would do nothing for the salvation of any save it be those of our own blood. What would become of the work? Was that the spirit of Christ? No; He came into the world to redeem the world from sin, and took upon Him the sins of all men, that they might not suffer if they would repent; and He never raised the question whether or not they were blood relatives. His idea was to fulfill the will of His Father, and because of the love He had in His heart for the children of His Father—and we are all brethren and sisters; we are all descendants from one head; in

the broadest sense we are all blood kin—He did not question whether or not His mission would mean merely the redemption of those who were His immediate followers or those of His own house. Why, it was those of His own house that rejected Him. He came not only to save them, but He came and took upon Him the sins of all men. We ought to be broad minded enough and appreciate sufficiently that which was accomplished in our behalf by the Son of God, that we would be willing to do something also for the benefit of the human race, whether we can trace our genealogy back or not.

I speak as I have by request, and also by authority. I trust that the Latter-day Saints will get the spirit of this latter-day work and will labor not only for their own salvation but also for the salvation of all the children of our Father, no matter where they come from—whether it is from the nations of Europe, from the islands of the sea, or any other place. I trust that we will have enough love for the gospel of Jesus Christ, enough appreciation for the great atonement that was made for us, and sufficient love in our hearts for our fellowmen that we will desire their salvation as well as our own. The first great commandment unto us is that we should love the Lord our God with all our hearts; and the second is like unto it, that we should love our neighbor as ourselves. We desire that the Latter-day Saints will get the spirit of salvation for the dead, that they will become members of this great organization, which was instituted in behalf of the dead, that salvation may come unto countless millions who are now waiting for us to perform these labors that they might escape from the prison house and rejoice in a testimony of the truth and in the knowledge of their redemption from hell, and the grave. Our mission is one of love, of mercy; it is unto all the world, not unto a select few; and we should labor with all our mights for the salvation of souls, for great shall be our joy, in the kingdom of our Father, with those whom we may, perhaps, have been instrumental in converting, or may have aided, in obtaining the means of escape from the consequences of their sins through becoming saviors unto them on Mount Zion.

May we love the truth, my brethren and sisters, and not be narrow, not be selfish, not look for worldly gain, but take the broader view, and labor for the salvation of souls, and assist in this mighty work which has been instituted by our Father, that all who are worthy of salvation may in the due time of the Lord receive it and rejoice, as we expect to rejoice, in the salvation which will come to us through keeping the commandments of the Lord.

NAHUM BIGELOW.

BY A. WILLIAM LUND.

Nahum Bigelow, son of Simeon and Sarah (Foster) Bigelow, was born in Brandon, Vt., Feb. 9, 1785; like his father he was a farmer and stock raiser. Yankee restlessness drove him out in the world, and taking a peddler's pack, he traveled about the country until he was married, Dec. 12, 1826, to Mary Gibbs in Lawrenceville, Ill. The couple moved to Coles Co., and lived there for ten years. Here "Mormonism" was preached to Nahum, and after some time given to thought and prayer, he, his wife and two eldest children were baptized April 1, 1839. Another move was then made to Mercer Co., and still another to Hancock Co., in 1843.

The character of Nahum was one of frank, sturdy independence. Honest to a fault, generous, quick tempered and affectionate, his children bear resemblance more or less to the father. He was inclined to invention, and was a "good provider" for his family. Brave but not reckless, he gave one man a proof of his fearlessness.

It was when the "Mormons" were being persecuted, mobbed, and driven like sheep by wolves, in Hancock and adjoining counties of Illinois. Threatened with his life, one night a man knocked at Nahum's door, demanding admittance. It was the day, the very hour, in which the mob had threatened to come and burn every house and kill every one beneath the farmer's roof. Three times Nahum asked who the intruder was and what was his business; three times he was told gruffly to open the door and let the stranger in or a way would be forced. Suiting his action to the determination expressed in words, the supposed mobocrat put his shoulder to the door and pushed his way in. Sorry the moment, for Nahum quietly reached for his gun, and as the man sprang into the room, a rifle shot rang through the house, and the stranger turned and fled, yelling as he ran, "Boys, I am shot."

The supposed mobocrat turned out to be one of a posse of men sent from Carthage, on Nahum's own application, to defend the family. They had purposely concealed their identity to practice a poor joke on the naturally excited family. Dearly, almost with his life, the unfortunate lieutenant paid for his fun. For weeks he lay at death's door in the Bigelow home, nursed carefully by the house mother and her grown daughters. His life was spared.

When the trial of Nahum Bigelow came off, the captain was honest enough to make out a deposition setting forth the facts, sending it to Carthage, and thus saved probably the life of the farmer. Nahum, indeed was overwhelmed with shame and remorse when he saw whom he had shot. Some months after this, an old neighbor who was a bitter "Mormon" hater, asked the farmer to take a "friendly" breakfast with him and administered

a deadly poison in the cup of coffee which was handed to Nahum. Only by faith and constant prayer did Nahum rise up from the bed of agony upon which this "friendly" act threw him. For months he suffered all that mortality could endure and still exist. Through it all, his one constant prayer was, "Father, only let me live till I can get my family out of this mob-ridden country into the great unknown regions of the West, and then when they are safe and in peace, I am ready to go."

It was so. After going through the heart-rending scenes of the drivings of Missouri, he was enabled to emigrate his family to Utah in 1850, he and his family settling for the winter in Farmington. His daughters, Mary and Lucy, were married to President Brigham Young and remained in Salt Lake City. In the winter the brave old farmer failed rapidly, and on Jan. 28, 1851, the spirit took its flight to its rest.

As a whole, the descendants of Nahum Bigelow show all the distinctive family traits and are everywhere honored as friends, neighbors, and citizens. Rejoicing in their honorable name and family, each seems to feel a peculiar pleasure in performing his part so that it may be said of all, "Behold a family in whom there is no guile."

Nahum Bigelow, b. 9 Feb., 1785, Brandon, Vt.
Mary Gibbs.

Children:

- i. MARY JANE, b. Oct. 15, 1827; m. March, 1847, Brigham Young; later she left the family of Brigham Young, and married again and had one child; she died Sept. 26, 1868; the child died soon after.
- ii. HIRAM, b. May 20, 1829; m. Martha Mecham; resided at Provo several years, and is now at Springerville, Arizona; has a large family; is an earnest follower of the "Mormon" Church.
- iii. LUCY, b. Oct. 3, 1830; m. March, 1847, President Brigham Young; "She was always a true and loving wife and a most fond and devoted mother, and a most prayerful earnest seeker after truth wherever it is to be found." She had three daughters: (1) *Eudora Lavinia*, b. May 12, 1852; m. Albert Hagan; (2) *Susa Amelia*, b. March 18, 1856; m. Jacob F. Gates, a business man of Salt Lake City, Utah; (3) *Rhoda Mabel*, b. Feb. 22, 1863; m. Joseph H. Sanborn.
- iv. ASA ELIJAH, b. Feb. 2, 1832; m. Julia Ann Cook.
- v. LAVINA, b. March 24, 1834; m. March, 1851, John Wesley Witt, and settled in Heber City, where they had a large family, most of whom are married.
- vi. LIOLA, b. Oct. 4, 1835; d. Aug. 15, 1845.
- vii. SARIAH, b. Jan. 29, 1838; m. Aug., 1853, Daniel D. Cook, son of Henry L. and Nancy Cook; she d. in Fairfield, Utah, Jan. 11, 1877.
- viii. MORONI, b. Sept. 1, 1840; m. Elvira Jane Mecham.
- ix. DANIEL, b. March 18, 1842; m. July 23, 1865, Permelia Mecham, daughter of Ephraim and Pollie Mecham; residence, Wallsburg, Utah.

LESSONS IN GENEALOGY.

BY SUSAN YOUNG GATES.

NUMBERING.

We have considered the form of the model record, the necessity of being careful and accurate, as well as using strict honesty in dealing with the dead; let us now revert to our model and discuss the manner of numbering the names which there occur. You will see that each name set down in the model has a number attached to it; some of them also a cross; while we find here and there a number repeated. In connection with these names and numbers, I am sure you are ready to ask how we shall be able to tell who is who, and where each child and man comes into his family relation, without confusion or entanglement. This is indeed a most important question. It could be answered in several different methods; for instance, each family could be diagrammed in the form of a wheel or tree, as was done anciently. But in these lessons we shall consider the modern method only which has now been universally adopted in all the temples, and indeed is followed by most genealogists throughout the world. The tree form or the diagram form is sufficiently clear and accurate for a small line or family; but when men found that their family ran into thousands and tens of thousands, it soon became apparent that a simpler and better method of arranging their data must be found and adopted. Accordingly, genealogists worked out the idea of placing the names in generations, and then setting against each name a number, arranged consecutively in the record, that is, one name following another down the page; and this solved the whole difficulty. The card index system has become very popular with some genealogists in arranging private data, but it is not enough for those who desire to do temple work, or who wish to make a final printed work of their family. We shall be at some pains to describe the card index system of preparing genealogical information, its uses and application for our purposes, in a future article. Just now, let us confine our study to the proper numbering of names in the best way known to modern genealogists. First, then, you will notice that William Young, who is first on our list, is numbered 1; his wife Hannah is numbered 2; his daughter Elizabeth is numbered 3; while her husband, whose name follows in the line below, in direct sequence is numbered 5. But notice that Elizabeth, when repeated is given her original number, which is 3. You will observe also, that there is a cross set against Elizabeth's name when it first appears, and that a cross is also set against Joseph's name. This indicates that both Elizabeth and Joseph appear again in the record as heads of families; and when they do so appear, each will be given the original number which was first given them.

This would be true no matter how many other names intervened between them. Going on down the line, you will notice that Elizabeth Hall's children are each given consecutive numbers, but no cross is placed against any of their names. That is because, even if we knew whom these Hall children married, and just what the names of these families were, we would not be justified in using them in our Young family record, for after the first generation, the married daughters of the Young family pass out of the Young record, and belong with the families into which they marry. Thus, then we pass along to Joseph Young's family. We find that his number is repeated with brackets in our pencil note book, and in red ink in our family record for temple work. Then his wife, Elizabeth Hayden Treadway, is number 13, which follows the consecutive numbering after Elizabeth Hall's children. Joseph had six children and against three of their names you will find crosses; this indicates, as has been explained, that these men and women appear again in our record as heads of families. Then going on down the page and the family line, we come to the third generation. In almost all printed genealogies, the number of the generation is given. You must notice that the eldest child of Joseph Young is Susanna, and she is the first recorded child in his family. It has been a custom with some recorders and genealogists to take all the sons first, and let the daughters follow after; but this gave rise to too much explanation and confusion; as the idea was founded on injustice and deserved to fail, it has fallen into disuse. Susanna Young and her husband Joseph Mousley are numbered in the same manner that her aunt Elizabeth Young and her husband Elisha Hall are—that is, her husband is given the consecutive number, but Susanna's number is repeated, and would thus be written in our pencil note book or our family record book. Susanna's children are all given, but you will notice that no crosses appear at these names, for again we are barred from using them as heads of families, because any further information concerning them properly belongs to the Mousley family and not to the Youngs. Next comes the eldest son of Joseph Young, who is William Young, and his wife and children. If the Young family had any further information of William's children, they would gladly and rightfully use it, in this place which would be proper, but as this is all they know we will pass on to the third child and second son, John, who married Abigail Howe, and Mrs. Hannah Brown. Notice again that John Young is numbered with his original number, 16, and that his two wives, Abigail and Hannah, are given the consecutive numbers 29 and 30—that is, the numbers directly following those of William Young's children. John's children follow on down the consecutive numbering line, and against all of them are placed crosses, because we know of all of their marriages, and each will appear in the record again as the head of a family.

When recording the family of a man who has married more than one wife, write the names of the women in the exact order of their marriage; then write the names of the children of each wife, as is shown in the model in the April Magazine. Thus, there is no chance for confusion or misunderstanding, and all is made so clear, that one can at any time tell the exact relationship of every individual in the record.

You will note that when the names of the children are written, the Christian name only is given. This applies to English and American Genealogy. In Scandinavian records, the surname sometimes changes with each generation, and the surname in these records is given with the Christian name. This is the rule in all written books on genealogy and in all of our temple records. When the child first appears, there is thus no doubt as to his place or relationship. The children's names are always set back a little on the page to indicate a break in the line for the catching of the eye.

In order to find the families of the children who have crosses set against their names, write in red ink on the opposite page, on the same line as the name is written: See record on page—with number—

In connection with this matter, let us add another point: It may happen that you will find some added information regarding one of your ancestors years after his name and partial family record has been inserted in your early record books; what shall be done? For instance, we may find after a while the records of additional children and wives in the families of Joseph Young; such as the marriages and children belonging to Joseph, Anna, and Ichabod Young, younger children of Joseph Young. What will the genealogist do about that? Here again the system of consecutive numbering will make everything clear and plain. No matter how many books may have been filled with records of the Young family, in one of the blank leaves of the last book, the recorder would write first, the name of this Joseph Young with his original number written in red ink; he would add the name of his wife, Mrs. Elizabeth Hayden Treadway, and in the same way he would record all of the children heretofore recorded, writing their original numbers, the second time in red ink *giving to each one thus repeated his or her original number, but writing the repeated number in red ink*. Thus we would see at a glance that these people, that is, Joseph, Elizabeth, and some of their children, had appeared in former records. Next, we would record, in their own proper order, the new names we had secured, belonging to the Joseph Young family, and these new names we would write out in ordinary form, and to each of them we would give the regular consecutive number, even if it reached into the ten thousand numbers, for each name and individual must appear in order. Thus the Young family

would become fully identified to us, at least by their numbers and names. As an additional clue we would refer the reader in each case, both in the book where Joseph is first mentioned and in the last book where additional information concerning him is given, to page so-and-so in Record so-and-so, writing this information on the line above the name. We would do this that the reader or recorder could see at a glance just where he could go for further information concerning the family of this particular Joseph Young. Thus we would join in a simple perfect chain our first and our last information, arranging each in order and yet leaving no connecting links out, which it is possible to fasten up. If our new information amounted to hundreds or thousands of new names, in the Joseph Young family, it would be better to rearrange the whole family in a separate book, and state clearly on the fly-leaf of the new book just what was contained therein and where to look for the original information concerning the first records about this particular Joseph Young.

One more detail: It will be found by many families in this Church that their names will run over one book into the second and then into a third, and so on and on. We would suggest that these books be numbered or identified with a letter or number. Book A., B., C., and so on down the alphabet. This will constitute a chain of identification for the books which will prevent confusion concerning them, making them occupy individual places in our life-work as do their contents. Thus, then, we will secure clearness, accuracy, and simplicity in the numbering and identification of our kindred dead. We also suggest adding the date when the book is opened on the fly-leaf, and the date when it is full on the last blank page of the book. We thus have a time clue to our work which is very convenient for reference.

WORK IN THE LIBRARY: SOME STANDARD BOOKS.

In all countries where genealogy is an established study, there are large libraries devoted exclusively to the books which pertain especially to that study. These libraries are known as Genealogical, or Historical and Genealogical Libraries, or as sometimes used in Great Britain, Antiquarian Libraries.

In genealogical libraries, and genealogical departments in public libraries, there are certain books always to be found, books that are standard, containing general as well as detailed information on the subject of genealogy. All genealogists begin their researches by first applying to these books. The library of the Genealogical Society of Utah, as well as the Packard Public Library of Salt Lake City has quite a complete list of these books, and they are being added to rapidly.

What these books are and their contents we shall endeavor

to show. The following English list is generally found in all libraries: "Marshall's Genealogists' Guide," "Gatfield's Guide to Heraldry and Genealogy"; Guppy's *Homes of Family Names*;" "Bardsley's English Surnames," "Family Names and Their Story" by S. Baring Gould, and other surname books; "Burke's Peerage, Baronetage and Knightage"; "Burke's Extinct Peerage"; "Burke's Landed Gentry"; Harleian Society publication, 62 volumes; Visitations, County or Shire Histories; "History of the British Isles"; printed genealogies; "The Scottish Nation"; Parish Records. *American Books.* "Munsell's Index to American Families"; "Munsell's American Genealogist"; "Savage's Genealogical Dictionary"; "New England Historical and Genealogical Record," 67 volumes; "New York Historical and Biographical Record," 42 volumes; "American Ancestry," 12 volumes; vital statistics; county histories; family genealogies, etc.

In Germany, the three Scandinavian countries, Holland and Switzerland, there are similar books to the above, constituting the standard genealogical works of those countries.

Let us take these books in the order of their importance, explaining something as to their contents and giving illustrations as to their use and value to the genealogist.

The first book mentioned in the British list is "Marshall's Guide," which is an index to families of Great Britain. The use of indexes or catalogues is plain to any one familiar with public libraries. The titles of books and their authors are there listed as well as the subjects, to make it easier to find what is wanted.

It will be seen that the name of the author of any genealogical work is of little value to the searcher after genealogy; nor does the searcher care what the title of the book is. The important question with him is, are there any references or information in the book concerning the surname he is in search of? That is the one great question. Of course, there are other items of history, of locality, or of associate names which have more or less bearing on the subject of his search; but the vital question with the genealogist is how to find information about the names he is searching for. An ordinary card index of book titles and authors or even one of the subjects would not be very helpful. Most books, at least of modern manufacture, have indexes to the contents of the books in them; but one life-time would hardly be enough for one person to search through the indexes of some of the world's great libraries. There is, therefore, need of a general genealogical index of surnames.

For the British field, Mr. George Marshall, of Herald's College, London, has prepared and published such an index. It is called "The Genealogists Guide," and has had a number of editions to bring it up to date. But as genealogical books are multiplying in the United Kingdom at the rate of hundreds each year, it will be seen how inadequate even this Guide must be. How-

ever, the Guide is a valuable help, for many of the standard English books were already in print before the Guide was issued.

We wish here to advise every beginner in genealogical research to read the prefaces and introductions of such books as Marshall's Guide, as much important information regarding the matter in the book is there given.

Mr. Marshall in his preface sets forth his reason for publishing his book, and adds detailed information as to the scope of his work. He says:

"It will be asked what kind of genealogy I have considered a pedigree of sufficient importance to be catalogued here. My answer is that as a general rule, I have included any descent of three generations in male line Exceptions to this rule are, however, frequent in reference to works such as Peerages and Baronetages, my object being not so much to index every existing genealogy as to place the intelligent student in a position to find out the sources from which he may obtain a clue to the particular pedigree he is searching for.

"It should be remembered when consulting the references to Burke's History of the Commoners, that the second and subsequent editions of that work bear the title of Landed Gentry. In these the pedigrees, (except in a few instances) being in alphabetical order, the page where a pedigree will be found is not given, the number appended being that of the edition in which it is contained. When, as often happens, more than one family of the same name occurs, its place of residence is given in parentheses, a plan necessary to avoid confusion, and to show that more than one genealogy will be found in the edition referred to."

"As a general rule, the surname of a family is the heading under which its genealogy should be sought; but to this, one exception is frequently made, viz., where there is a peerage title. In searching, therefore, for titled families, it is necessary to look both under the surname and also under the title, reference being unavoidably made now to the one and again to the other. When a family has a double surname the reference to both names should be consulted. It must also be borne in mind that many names are spelt in different ways, so that it is necessary to look under all the various ways in which any name can be spelt. Cross references have been added to assist the reader, especially to those who are unaccustomed to genealogical research.

The Guide is alphabetically arranged. If we were going into a library to search for an English name, we would be handed the Guide and be expected to select from the books there listed those which we wished to examine.

An equally important book is the "Guide to Heraldry and Genealogy," by Gatfield. This work gives a brief but very valuable list of books published on genealogy as a subject which are to be found in the libraries of the principal nations of the world.

All of these books are alphabetically indexed in this Guide. The book will help any one to see at a glance what his own country has done in publishing works on genealogy. It is not a guide to surnames, it must be remembered, although when a book on a certain surname has been published, the title may be found in it. This volume is rather a guide to books on the subject of genealogy and heraldry.

The two books which next claim our attention,—“Homes of Family Names” and “English Surnames,” were written to inform all those descending from English speaking peoples as to where and how their family names originated. Other books on the origin of surnames have been written, but Bardsley’s is a small, compact, volume, giving a comparatively simple description of the development of the surname habit. The author has taken up the history and origin of the great mass of names and surnames found in Great Britain. The work is crowded with information and is somewhat confusing to beginners; but nevertheless, it should be the first book consulted after the various indexes. After William the Conqueror’s time men began to adopt the Norman custom of adding a second name to the baptismal name given them by their parents. These added names or surnames were adopted or chosen from many whims and notions of their owners. They came from pet names, from the woods, from the fields, from the occupation of the owners, from his complexion or any physical peculiarity, and other varied causes. This is all treated in the pages of this book. Guppy in his “Homes of Family Names,” gives much interest in regard to the origin of our surnames, but his chief object was to ascertain the homes of familiar surnames and to find the characteristic names of each county. He has classified English Family names under six heads:

- I. General names occurring in from 30 to 40 counties.
- II. Common names occurring in from 20 to 29 counties.
- III. Reginal names occurring in from 10 to 19 counties.
- IV. District names occurring in from 4 to 9 counties.
- V. County names which are established in from two to three counties and usually have their principal home in one of them.
- VI. Peculiar names which are mostly confined to one county, and generally to a particular parish.

The author has alphabetically listed English and Welsh names, showing the comparative number of the surnames to each 10,000 inhabitants. When we consider the English yeomen were a stay-at-home people, and occupied the ancestral home for centuries, the value of this work to the genealogist will be appreciated.

Let us now give some illustrations of the way to use these books; and as we have begun with the Young family, we will use that surname all through these lessons:

We here give an illustration from “Homes of Family Names.”

YOUNG.—Distributed over the English counties, but most numerous in the south of England, especially in Gloucestershire, Somerset, Dorset, Hants and Kent. Its center in the north is in Northumberland and Durham. In the midlands it is scattered about in no great numbers; and in Norfolk and Suffolk it is supplemented or represented by Youngs. Over a large part of Scotland, but especially south of the Forth and the Clyde, Young is numerous to be found.

This list shows the comparative number of surnames to each 10,000 inhabitants in the various counties or shires where the Young name is found.

Young, Bedfordshire, 18; Berkshire, 15; Buckinghamshire, 35; Cambridgeshire, 15; Cheshire, 10; Derbyshire, 16; Dorsetshire, 45; Durham, 40; Essex, 15; Gloucestershire, 46; Hampshire, 40; Hertfordshire, 20; Kent, 35; Leicestershire and Rutlandshire, 9; Lincolnshire, 15; Norfolk, 10; Northamptonshire, 30; Oxfordshire, 15; Somersetshire, 41; Surrey, 20; Warwickshire, 15; Wiltshire, 18; Worcestershire, 22; Yorkshire, West Riding, 10; Yorkshire, North and East Riding, 11; South Wales, 8.

The next important books to be considered are those splendid volumes of English pedigrees prepared by Burke. They are "Landed Gentry" and "Peerage." The noble families recorded in Peerage, Baronetage, Knightage and Burke's Extinct and Dormant Peerage, are so associated with the national annals of Great Britain that these histories must of necessity abound in interest.

Burke, in his introduction to the Landed Gentry, says:

"This work comprises the genealogical history of that class in society which ranks in importance next to the privileged order—the untitled country gentleman—a class, be it remembered, not one degree below the other in antiquity of descent, personal accomplishment, and national usefulness: nay, the chiefs of the houses from which the nobility sprung are generally to be found in this division of the aristocracy. Invested with no hereditary titles, but inheriting landed estates transmitted from generation to generation, in some instances from the period of the Conquest and the Plantagenets, this class has held, and continues to hold the foremost place in each county. The tenure of land was, in the olden time, the test of rank and position; and even now, in the nineteenth century, it remains the same.

"No pains have been spared in the preparation of this edition of the 'Landed Gentry.' Every available source of information has been exhausted, each memoir has been carefully revised, and all the many changes that have taken place in the family annals will be found duly chronicled."

Illustration from Burke's "Landed Gentry"

YOUNG OF COOLKEIRAGH.

YOUNG, RICHARD ASHMUR BLAIR, Esq., of Coolkeiragh, Co. Londonderry; b. 15 May, 1877.

Lineage.—The Youngs of Coolkeiragh claim to be a branch of the ancient Scottish family of the same name, of which was Sir Peter Young, of Auldbar, who acted so distinguished a part in the political and diplomatic affairs of the reign of James VI. The first of this family who settled in the north of Ireland was,

Rev. John Young, Rector of Urney, near Strabane, Co. Tyrone; m. Elspa Douglas, and by her had a numerous family, of whom the eldest son,

James Young, of the Castle of Mullenbuoy, Co. Donegal, was father of

John Young, Esq., whose eldest son,

William Young, Esq., m. Letitia Hamilton, and was s. by his oldest son,

Alexander Young, Esq., of Coolkeiragh, m. (1st) 27 Nov., 1771, Catherine Hassard, of Garden Hill, Co. Fermanagh, and by her (who died 1782) had issue,

Richard, his heir,

William Hamilton, d. unm., 24 Sept., 1793.

Thomas, d. unm. 8 July, 1835.

Jane, m. 1790, *Rev. John Benjamin Story*, of Corrick Clogher, Co. Tyrone.

Letitia, m. 1795, *Capt. Valentine Munbee*, of Horringer, Suffolk.

Anne, deceased.

Mr. Young m. (2ndly) *Elizabeth*, relict of *John Cunningham*, Esq., of Londonderry, by whom he had two sons, both deceased. He died 15 Dec. 1819, and was s. by his oldest son,

Richard Young, Esq., of Coolkeiragh, J. P. Major in the army, m. 25 Feb. 1817, *Eliza*, only surviving child of *John Cardwell*, Esq., M. D., of Londonderry, and by her (who died 16 June 1847) had issue,

I. *Alexander Thomas*, J. P., b. 4 June 1821; d. 19 Aug. 1851; m. 13 Feb. 1844, *Frances Mary*, youngest dau. of *Rev. James Ashmur Johnson*, of Coalisland, Co. Tyrone, and left issue,

1. *Richard James Caldwell*, heir to his grandfather.

2. *Alexander Thomas*, b. 25 Feb. 1849; d. unm. 1878.

3. *Ashmur Johnston*, b. 1 Oct. 1850; d. unm. 1868.

4. *Francis Alexander*, b. 9 Oct. 1851.

1. *Anne Catherine Frances*, d. unm. 1869.

2. Elizabeth, Emily Charlotte.
3. Inez Alexa, m. 6 April, 1880, Robert Newman Chambers, Esq., 2nd son Thomas Chambers, Esq., of Aberfoyle, and has issue, Brooke Winsley, b. 27 Nov. 1882; Inez Muriel.
- II. Richard John, b. 17 Dec. 1825; d. 21 Jan. 1837.
 - I. Mary Elizabeth, d. young.
 - II. Catherine Jane, 24 Sept. 1842, George Tomkyns, Esq., of Mobuoy, Co. Londonderry.
- III. Eliza Letitia, m. 19 May, 1859, James Forsyth, Esq., M. D. of Londonderry, and has issue a dau. Eliza Letitia Young.
- IV. Anne, m. 23 Oct. 1860, Edward Augustus Williamson, Esq., R. N., and has issue three sons and a dau., Edward Augustus, b. 10 Sept., 1862; Richard Edward, b. 17 Dec. 18, 1864; William Alexander Finiston, b. 15 May 1867; and Anne Susan Elizabeth.

Major Young, d. 4 Dec., 1858, and was succeeded by his grandson,

Richard James Caldwell Young, Esq., of Coolkeiragh, J. P. lieut. 6th Inniskilling Dragoons, b. Dec. 1854; m. 22 May 1872, Catherine Elizabeth, 2nd daughter of Thomas Cochrane Esq., Singland, Co. Limerick, and by her had issue,

Richard Ashmur Blair Young, now of Coolkeiragh,
Beatrice Frances Elizabeth, b. 22 June 1873.

Mr. Young died 25 Jan. 1885.

Arms—Arg., three piles sa. on a chief of the last, as many annulets. Or. *Crest*—A demi-lion rampant gu. holding a sword in pale ppr. *Motto*—Robori prudentia præstat. *Seat*—Coolkeiragh House, Eglinton, Co. Londonderry.

(TO BE CONTINUED.)

THE REFORMED GREGORIAN CALENDAR.—In 1752, the reformed Gregorian calendar was adopted in Great Britain and the colonies; the year was then appointed to begin on January 1, instead of on March 25, as before. In English genealogical records previous to 1752, the months of January, February and March (down to the 25th) were included in the same year number as the preceding months of August, October, etc., hence we generally see the dates of those three months with two consecutive years, thus: The 21st of January 1620-21. In modern genealogy, the first year is omitted, and only the second mentioned. Thus the above date reads now, 21st January, 1621.—A. A. RAMSEYER.

GENEALOGICAL WORK IN PROVO.

There is much genealogical activity in Provo. For years there has been a special class of genealogy taught during the spring term in the Brigham Young University. When the time came for this class to be held this spring, the presidency of the Utah stake suggested to our genealogical agent, Elder Ernest Partridge, that some classes could perhaps be arranged in the town during the same week. The suggestion was warmly acted upon, and Elder Partridge obtained permission from the Genealogical Board to have their representative, Susa Young Gates, give the instructions to the city classes while she was in Provo to carry on the B. Y. U. work. This proved quite a success. There were classes held in two different meetinghouses, so that the west side citizens might enjoy half of them and the east side the other half. The Sixth and Fourth ward meetinghouses were tendered to our agent for this work and both bishops attended the sessions in person. The attendance was most gratifying. Men and women from distant parts of the town came long distances, and all seemed more than satisfied with the results of the work done. While it is impossible in four or six lessons to give anything like a comprehensive idea of how to prepare and secure genealogical data, still a good beginning was made, and many were awakened to the importance of the subject treated. Moreover, the members of the classes prepared pedigrees and submitted papers that show a good grasp of the subject presented to them.

A particular feature that added considerable interest was the attendance of one of Springville's wide-awake citizens and the teacher was asked at the close of the lessons if she would go to that city and give some lessons there. But that was not possible, at that time. The Springville people were promised that very soon a corps of good teachers would be available from the ranks of our own city class in genealogy, and then we shall be ready to send one or more teachers out as may be required. And, indeed, it is quite fair to state that this county will soon need no other teacher than our agent in that stake; for Elder Ernest Partridge is one of the most wide-awake and capable of our representatives.

As for the classes in the B. Y. U. they were of supreme excellence. The young active minds of the students, about 50 of whom elected the course, sprang at the points presented with that avidity and comprehensiveness that made the whole week's work a delight to both teacher and pupils. The final examination papers turned in were simply surprising in extent and understanding of the points brought out. The teacher from this society was most warmly welcomed and assisted by President George H. Brimhall and President Joseph B. Keeler. Every-

thing that could help was both given and done. We are sure the parents of these young people throughout the Church will have occasion more than once to be glad that their sons and daughters took this brief but comprehensive course in the study of genealogy. It is our young people, with their quick intelligence and their trained intellects who will make of this branch of our Church work the great success it is bound to become. We are pleased to announce that the next circular of this school will have this subject listed in the Church history course as a regular part of its study.

The Parents' Class of the Fourth Ward of Provo has organized a very unique and effective mode of assisting the people in doing their temple work. Provo is about fifty miles from the Salt Lake Temple, and it is quite an expense for people to come from there if they remain in the city for any length of time. Many people have records of their ancestors, but have no means to hire their work done for them; while there are still others who have means and time, but who have no names to work for. It was with the thought of assisting these two classes to come together that the Parents' Class in the Fourth Ward organized a bureau as a sort of clearing house on temple work activities. The committee appointed for this purpose invited all members of the ward who have lists of names which they wish worked for in the temple to report the same to the committee. The Saints who have time and money to spend a season in the temple were also asked to send in their names to the committee. Thus those who want names and have them not, and those who want help and have no means are brought together, and all are mutually benefited. This plan has worked admirably all winter. Many have availed themselves of this kindly help and the work is growing in interest.

In this same Fourth Ward the Relief Society has undertaken a simple way to help the Saints who want to come to the temple. They have a special fund which they call the temple fund; and out of this they will pay the fare of any deserving Saints who want to go to a temple. They also lend or hire the clothing necessary, helping the poor in this way as well as in paying the fare. Beside this, the society itself aims to come in a body once a year at least and spend one week in doing work for the dead in the Salt Lake Temple. In all, the Fourth Ward Relief Society has spent \$21 this last winter in this excellent form of charitable work.

Still another excellent and effective mode of regulating attendance at the Temple has been adopted by the First Ward of Provo. That ward, through its presiding priesthood quorums, decided that the ward should be represented by one couple a week all winter at the temple. The bishop himself and his wife took their turn in this commendable ward representation in the Salt Lake

Temple. All of these suggestions are simple, feasible and easily adapted to any ward in the Church and to all Relief Societies.

It should also be mentioned in connection with this Utah Stake of Zion that their Stake Relief Society board has printed a card of questions for the use of their visiting block Relief Society teachers, and the first two questions on this list pertain to the temple work and the need of the Saints taking up their genealogical labors. We most heartily commend all this activity and suggest to our agents throughout the Church that they follow the active examples thus set before them.

EXTRACTS FROM SCOTTISH RECORDS.

(Continued from Page 90, No. 2.)

BY GEORGE MINNS, ENGLISH GENEALOGIST.

V.

In an earlier paper mention was made of unrecorded entries. Respecting these defects and irregularities in the registers, it appears in the majority of cases which have come under my notice to have been owing, as is frequently stated, to the parents' neglect. Why this was so, the following notes will suggest a probable reason.

"INVERARY.—Nota Bene. If any person or persons in all time coming shall not find their names recorded in this Register from the commencement of the same being 2 Jan. 1818, so long as I am Sessions Clerk for the Town of Inverary, and the parish of Glenaray, must blame the negligence of their parents, who to save the Register dues, neglected to have the same duly recorded." A similar note is entered in the same register in 1785.

The fees in 1825 are recorded in the register of Skene, viz. For a line of character to men, one shilling, women, six-pence. Proclamation of banns 3 Sabbaths, four shillings, 2 Sabbaths, five shillings,, 1 Sabbath, six shillings. Three shillings to the clerk, one to the officer, the rest to the poor. Extracting one name from the register, one shilling. Entering names of children baptized, one shilling.

Another equally probable reason, is that as the chief industry for the greater part of Scotland both inland, in the lakes and rivers, as well as off its indented coasts, and islands, was fishing. Those engaged in this pursuit could, and did go from parish to parish, and often recorded the names of their children at places distant from where they were born, and where they were likely to

stay, for a time at least, so much so, that it is no simple matter to trace their migrations.

The rebellions of 1711 and 1745 resulted in scattering many from their homes and possessions permanently. A record of the names of those who forfeited their estates at those times has been preserved, and in a future paper I hope to say something about it, and other important documents. At present I am chiefly concerned with the State Church registers. The following note probably refers to those times: "Colinton, Edin. Many of the seceders do not register the baptism of their children and individuals who die in the parish are sometimes buried elsewhere and consequently are not registered here."

There were other things happening which necessitated and even compelled the people to move from place to place, besides those who did so for business and trading purposes. The evictions and forced emigration of a large number of the inhabitants within living memory will account for many a hiatus, particularly in the north countries and island records.

KILMALLIE, ARGYL.

The children of John Livingstone and Catherine MacPherson, born at Maryburgh:—John, b. 11 Feb. 1769; Mary, b. 2 Nov. 1772; Hugh, b. 19 Ap., 1774; Dugald, b. 8 May, 1776; Christian, b. 6 Feb., 1779; Allen, b. 1 Ap., 1780; Duncan, b. 25 Ap. 1782; Donald, b. 5 Nov. 1786; Annie, b. 16 Nov., 1788; Alexander, b. 26 Mar., 1790.

Mr. Allan McMillan, of Glenpean, was married to Margaret Cameron, 24 May, 1774. They had born:

Margaret, b. 4 May, 1774; Elven, b. 2 Feb., 1777; John, b. 20 Mar., 1778; Alexander, b. 2 May, 1780; James, b. 8 Aug., 1782; Donald, b. 2 Nov. 1784; Archibald, b. 28 May, 1787; Helen, b. 9 July, 1789; Jannet, b. 12 May, 1792.

List of children born to Donald McPhee, Fewer, Fort William, Inverness, and his wife Isabella McPhee:

Sarah, b. 12 June, 1784; Alexander, b. 18 Ap. 1786; Donald, b. 10 Aug., 1788; John, b. 2 May, 1790; Ann, b. 28 Aug., 1792; Margaret, b. 12 Sep., 1794; Robert, b. 8 May, 1797; Ewen, b. 6 June, 1799; Duncan, 2 Nov., 1802; Alexander, b. 20 Ap., 1805; William, b. 5 May, 1808.

KIRKENTILLOCK, DUMBARTON.

The children of David Anderson, tenant, Woodhead and Agnes Pack:

Alexander, b. 23 Dec., 1783; James, b. 22 June, 1788; Elizabeth, b. 1 Aug., 1790; Agnes, b. 3 Jan., 1792; David, b. 2 July, 1795.

The children of John Calder, weaver, and Helen Stark:

Agnes (3rd child) b. 26 Ap., 1816; Janet, b. 3 Feb., 1818; James, b. 4 Feb., 1820; Isabella, b. 19 Dec., 1821; Thomas, b. 24 Feb., 1824; Christian, b. 5 June, 1826.

The children of John Combrie, slater, and Martha Leckie:

Agnes, b. 4 Ap., 1813; Janet, b. 7 Dec., 1814; Martha, b. 25 Nov., 1818; William, b. 4 Sep. 1816; Mary, b. 20 Sept. 1820; John, b. 31 Dec., 1822; John, b. 14 July, 1824; Ellen, b. 5 Oct., 1826.

The children of Daniel Cooper, weaver, and Marion Patrick:

James, b. 8 July, 1805; John, b. 3 Mar., 1807; Daniel, b. 14 June, 1809; Mary, b. 24 May, 1811; Robert, b. 19 Ap., 1813; Jane, b. 26 Jan. 1816; Margaret, b. 5 June, 1818; Robert, b. 19 July, 1820.

The children of William Dalrymple, weaver, and Agnes Millar:

Alexander, b. 10 Ap., 1808; David, b. 8 Feb., 1811; Agnes, b. 24 Feb., 1814; Thomas, b. 29 June, 1817; Robert, b. 29 June, 1820; (Apparently altered from 1827); Robert, b. 5 Nov. 1820; (sic).

The children of Robert Hendrie, coal agent, and Ann Maitland:

Ann, b. 14 Oct., 1805; Mary, b. 8 Oct., 1807; Malcolm, b. 10 Jan, 1809; Margaret, b. 16 Mar., 1811; Agnes, b. 25 Oct., 1814; James, b. 27 Ap., 1816; Janet, b. 30 May, 1819; John, b. 8 Oct., 1821; Jane, b. 1 Ap., 1824.

The children of John Hendry, weaver, and Agnes Findlay:

Margaret, b. 7 Jan., 1802; Janet, b. 25 Feb. 1804; Jean, b. 31 Jan., 1806; Ann, b. 8 Mar., 1808; James, b. 29 Mar., 1811; Agnes, b. 19 Nov., 1813; John, b. 9 Jan., 1816; Christian, b. 22 Sep., 1817.

The children of John Henry, grocer here, and Agnes McEwan:

Margaret, b. 28 Jan., 1782; William, b. 22 Ap., 1783; Janet, b. 17 Feb., 1785; Anne, b. 11 Mar., 1787; John, b. 2 Oct., 1788; Ebenezer, b. 1 Aug., 1790; Ebenezer, b. 15 Nov., 1792; Robert, b. 2 Jan., 1795; Sarah, b. 17 Oct., 1796; James, b. 28 Ap., 1798; Betty, b. 21 Sep., 1800; Hugh, b. 2 July, 1803.

The children of William Hossack, sergeant 2nd Battalion Royal Scots, and Margaret Strachan:

Jean, b. 19 Jan., 1767; Isobel, b. 14 Mar., 1769; Charlotte, b. 20 Jan., 1777; Margaret, b. 26 Mar., 1783.

The children of John Kerr, weaver, Townhead, and Elizabeth Smith.

William, b. 6 Jan., 1811; Archibald, b. 25 Oct., 1815; Jean, b. 10 Feb., 1818; Agnes, b. 1 Mar., 1820; All bapt. 14 June, 1824.

The children of John Kinlay,* Wright, in Barton in Kelsyth parish, and Elizabeth Frew:

Mary, b. 16 Mar., 1771; Jean, b. 28 July, 1774; Margaret, b. 8 June, 1779; John, b. 7 July, 1783; James, b. 5 Sep., 1786;

The children of James Kirkwood, and Margaret Braid:

Robert, b. 29 Ap., 1811, Margaret, b. 31 Jan., 1813; Christian, b., 5 Ap., 1816; William, b. 21 June, 1819; Mary, b. 29 Aug., 1821.

The children of John Macintosh, laborer, Kincaid Field, and Christian Stewart:

James, b. 28 Sep., 1784; Alexander, b. 12 Feb., 1787; Peter, b. 20 June, 1791; John, b. 1 Jan., 1797; Daniel, b. 4 Jan., 1800.

The children of David Patrick, weaver, in 1825, and Janet Kiniburgh:

John, b. 18 Mar., 1811; Janet, b. 30 Jan., 1813; William, b. 22 Dec., 1814; David, b. 1 Mar., 1816; James and Robert, twins, b. 13 Sep., 1819; Alexander, (9th child) b. 29 Ap., 1825.

*Described "merchant" from 1774.

(TO BE CONTINUED.)

SUMMER WORK FOR MUTUAL GIRLS.

The stake presidency of the Y. L. M. I. Associations of Liberty Stake have planned for their girls some historical and genealogical work for the summer months. By request the presidency, consisting of Emily H. Higgs, May W. Cannon, and Sadie G. Pack, have furnished the following account of their proposed work:

"The outlined work for the Mutual girls which is furnished by the General Board is for nine months only, covering from the time Mutual opens in September until the end of May. The Stake Board is expected to furnish their own work for the three summer months.

"This year the Young Ladies' Stake Board prepared historical and genealogical outlines for the girls to fill out and use as their summer work.

"We know that so many of our elderly people, who have wonderful testimonies of the gospel and who have passed through the early experiences and trials necessary in establishing for us a home in these beautiful valleys, are passing from this life; and many of these experiences and testimonies will never be known by their own descendants.

"These elderly people would like to have their experiences written, but the time is past for them to do it. However, the time

has not passed when they love to tell of them; and the time is just ripe for the girl of sixteen and upward to listen and write them.

"We know that no girl can sit beside one of these faithful pioneers and listen attentively enough to write their history, without receiving for themselves wonderful testimonies of the truth of this work.

"We expect our girls to gather these testimonies and keep one copy for themselves and return one copy to the Stake Board. The Stake Board will use their copies as a faith-promoting series to be used in the Mutual Work. The girl will keep her own sketch. The diagram at the back making it authentic, will be valuable to her in a few years when she begins her temple work; and will teach the girl now how to keep a record of her family.

"M. I. A. Sunday night in July will be pioneer night in our Stake, and this work will be taken up by the girls. The officers will call the girls together during the summer months to assist them in arranging their copies.

"Our great aim is to assist the girls in obtaining a greater faith in God and an appreciation of the blessings by which they are surrounded.

"We have printed five hundred extra copies and are selling them for 10 cents each, and expect in this way to pay for the printing.

"Anything that we may gather that will be of use to you, we will take great pleasure in giving you copies of; and any suggestions you have to offer in this work we would be delighted to receive."

The outlines spoken of as being furnished the girls consist of eight pages of good paper, four of which are ruled for the writing of the history. On the first page there are blanks for name of writer, subject of sketch, period covered, etc. Then follows suggestive topics, among which are:

Subject of sketch—name, date of birth, etc—circumstances of hearing the gospel—account of coming to this country—incidents on sea and plains—when and to whom married—acquaintance with men of note—events of interest in early days, etc.

There is also a genealogical diagram which will greatly aid the beginner in arranging the family history in proper order.

The work of the sisters is to be commended. There is every reason that the young people should take an interest in the history and genealogy of their forefathers and help the older ones who are unable to do the work.

THE "DESERET NEWS," THE PIONEER NEWSPAPER OF THE WEST.

From an address delivered before the Daughters of the Utah Pioneers,
June 15, 1912.

BY PRES. CHARLES W. PENROSE.

The band of Pioneers led by Brigham Young and who located in Salt Lake Valley in July, 1847, had with them a small printing plant. In the winter of 1846-7 William W. Phelps had been sent from Winter Quarters to Philadelphia to purchase a printing outfit, and this was conveyed across the plains by the pioneer company. The press was a small wrought-iron affair, known as a Ramage hand-press, and the quantity of type, ink, etc., which accompanied it was, of necessity, very small.

In the spring of 1850 this press was set up in a small adobe building, located about where the east wall of the Hotel Utah now stands. Here the first issue of the *Deseret News* was set up



The press brought across the plains by the Pioneers, on which the "Deseret News" was first printed.

and printed, the first number bearing date of June 15, 1850. Willard Richards was the first editor, Horace K. Whitney, who had learned type-setting in Nauvoo, set the type, Brigham H. Young worked the press, and Thomas Bullock read proof. The paper was a small affair, 8x10 inches, having eight pages of three columns each. The news printed was necessarily limited. There was a prospectus with "Truth and Liberty" as a motto, which has been at the head of the paper ever since. The proceedings of the

United States Senate, nearly three months prior, were given in a paragraph. President Zachary Taylor's message to Congress, dated January 22, was reproduced in full from the *New York Tribune*. A brief notice of the death of Oliver Cowdery at Richmond, Mo., on March 3, 1850, was given. A concert was announced in the "Bowery," and a list was printed of those who had arrived in the city and had departed for the California gold fields, but who had thoughtfully subscribed for the paper before they left. This first number contained two advertisements: William McBride, Blacksmith, and A. Neibaur, "Surgeon Dentist." Though small and crude when compared with our modern newspapers, this first issue of the *Deseret News* was hailed with delight by a people located in the heart of the wilderness, a thousand miles from their neighbors.

In 1852 a larger press was brought to Salt Lake City, with a quantity of type, and added to the *News* plant; and in the same year, Almon W. Babbitt brought to the city a printing plant with the intention of beginning a publication. He abandoned his purpose, however, and sold his printing material to the Church, and it was also added to the *News* plant. In the fall of 1852 the plant was removed to the upper story of a building used as a store by Bishop E. D. Woolley, located on the same block a little west. In the spring of 1854 it was again moved to the north end of the old Tithing Office, and in 1856 to the second floor of the Council House which stood on the site of the present Deseret News building.

On account of the approach of Johnston's army in the spring of 1858, the plant was divided. One part was conveyed to Filmore and another to Parowan, from which places the paper was alternately issued. This was done in part for strategic reasons, as it was desirable to conceal from the approaching army the exact location of the Church printing plant.

On the return of the inhabitants of Salt Lake City from the "move" south, the *Deseret News* plant was again established in the Council House, where it remained until 1863, when it was removed to the large adobe building on the corner of Main and South Temple streets. Here it remained till July, 1902, when its present magnificent quarters were ready for it.

Matrices for the casting of type had been brought by the Pioneers, and in 1854 the first type was cast by John H. Rumel. About the same time the manufacture of paper was begun on the Temple Block. Paper making was followed for years, and large sums of money were invested in a plant built at the mouth of Big Cottonwood Canyon, which was later destroyed by fire. In those days rags and produce were taken in payment for subscriptions, and the operating force of the paper had to take the kinds of pay then in common use in the new country.

The first editor, Willard Richards, died March 11, 1854, and



The adobe building where the "Deseret News" was first printed. It was used as a mint in 1849 and the first \$20. gold pieces ever coined were here made.

was succeeded by Albert Carrington. In 1856 Judge Elias Smith became editor, holding the position until 1863, when Albert Carrington resumed the editorship, assisted by T. B. H. Stenhouse. In 1867 George Q. Cannon became editor. Up to 1866, the paper had appeared as a semi-monthly and as a weekly, but in the latter year, the semi-weekly edition was begun. On November 21, 1868, something more than a year after George Q. Cannon had become editor, the first number of the *Deseret Evening News* was issued. From that date the paper continued in three editions—daily, semi-weekly, and weekly, until December, 1898, when the weekly edition was discontinued.

In 1874 David O. Calder became manager of both editorial and business departments of the paper, and in 1877 George Q. Cannon and Brigham Young, Jr., took charge for a short time. The same year President Brigham Young called Charles W. Penrose from Ogden, where he was editing the *Ogden Junction*, to the *News* staff. Shortly afterwards he was appointed by President John Taylor as editor-in-chief. In 1884 he was sent by President John Taylor to the East on a special mission, and thence to Europe, being absent several months, during which John Nicholson was acting editor. Returning, Mr. Penrose resumed his labors on the *News*, continuing until October, 1892, when the paper was leased to the Cannon Brothers, with John Q. Cannon as editor, and Abraham H. Cannon, business manager. In July, 1898, Mr. Cannon left the state in command of Utah's troop of

Rough Riders, and J. M. Sjodahl became acting-editor until January 1, 1899, when the paper reverted to the Church.

President Lorenzo Snow then called Mr. Penrose again to the editorship and appointed Horace G. Whitney business manager. This marked a new era in the history of the *News*. Modern business methods were employed. The staff and the departments were reorganized; the weekly payment of all hands was begun, and payment was always in full; the subscriptions increased as did the advertising matter; the Saturday edition was made a special feature. The *Deseret News* came to be one of the modern, up-to-date, influential newspapers of the country. At the end of the first year the management had paid all the company's debts and turned over to the Trustee-in-Trust \$10,000. Mr. Penrose continued editor-in-chief until the fall of 1906, when he was called to preside over the European mission. J. M. Sjodahl, the present editor, succeeded him. Mr. Whitney is still manager.

Among the men of prominence connected with the various departments of the *News*, the following may be named:

Assistant Editors—John Jaques, James H. Anderson, David W. Evans, John Nicholson, Geo. C. Lambert, Joshua H. Paul, Alfaes Young.

City Editors—John E. Hansen, George Carpenter, E. LeRoy Bourne.

Special Writers and Reporters—Orson F. Whitney, R. J. Jessup, Ed. C. Penrose, Ed. Ivins, S. A. Kenner, George E. Coray, John James, Alex Buchanan, Joseph H. Parry, Alex. McMaster and others. H. G. Whitney, dramatic and lyric writer and critic, Josephine Spencer, a Daughters of the Pioneers' Society and literary writer with well deserved fame.

One of the first proof-readers was David H. Cannon, and among the first foremen were A. C. Brower, Joseph Bull, Henry McEwan, Robert Aveson, and S. Harry Harrow. Among the early business managers, George C. Lambert, T. Edward Taylor, and John A. Evans deserve mention. Prominent agents not named in some of the other positions were Angus M. Cannon, Richard Lambert, and B. F. Cummings. Joseph Bull was one of the oldest and most active workmen and agents, serving faithfully for several decades.

Many humorous incidents were narrated by the speaker occurring in the early days of the paper's history, as well as illustrations of the fidelity, patience and endurance of the attaches and employes, through the troublous times lasting many years. The triumph of the enterprise established by the Great Pioneer was portrayed and the maintenance of the motto, "Truth and Liberty," always carried at the head of the *Deseret News*, was shown up convincingly. The political equality of the sexes, the rights of all citizens and the freedom of all mankind, to the limits of

wholesome law, were championed in the past and would surely be upheld in the future. The *News* had become a recognized exponent of the doctrine, discipline and authority of the Church of Jesus Christ of Latter-day Saints in its various departments, and was recognized as a power in journalism that could not be bought, or swerved from its course by persecution or persuasion. The speaker concluded with a fervid commendation of the Pioneers and the Daughters of the Pioneers and their splendid achievements.

"GENEALOGICAL SUNDAY."

Sunday, September 22, 1912, has been designated as "Genealogical Sunday," by the Board of Directors of the Genealogical Society, with the approval of the First Presidency of the Church, to be observed in all the wards and branches of the Church. It will have been eighty-five years ago on that date since the Angel Moroni brought to the Prophet Joseph Smith the promise that Elijah the Prophet would come and turn the hearts of the children to the fathers, and thus begin the great work of salvation for the dead. It is, therefore, appropriate that this day be observed throughout the Church to encourage and to instruct the Saints regarding their duties on this part of their Church work.

To aid in this uniform observance of the day, the following suggestions are offered for the program for "Genealogical Sunday:"

1. The program should be under the charge of the Bishop. The time may be the regular sacrament meeting.
2. There should be two or more speakers.
3. Subjects to be treated. I. *Salvation*, under these sub-heads: (a) Fundamental Laws of Salvation. (b) Vicarious Works of Salvation, with Biblical Proofs and Illustrations. (c) The Restoration of these Principles through Joseph Smith. (d) Temples and Temple Work. II. *The Relation of Genealogy to Salvation for the Dead*, under these sub-heads: (a) Modern Awakening in Genealogy. (b) History, Aims, and Possible Future of the Genealogical Society of Utah. (c) Privileges of Membership in the Genealogical Society.
4. Suggestive hymns to be sung: "What was witnessed in the heavens," page 38; "The glorious gospel light has shone," page 330 (sing all the verses); "Come all ye Saints throughout the earth," page 389; "Song of the Redeemed," an anthem by E. Stephens.

References: All Standard Church Works; also "Salvation Universal," by Joseph F. Smith, Jr., and "The Place of Genealogy in the Plan of Salvation," by Nephi Anderson. Copies of these two booklets will be sent to all Bishops and Stake Presidents, together with these suggestions regarding the program.

THE SCHULTHESS FAMILY.

BY ARNOLD H. SCHULTHESS.

1. HANS SCHULTHESS,¹ born about 1545, Staefa, Ctn. Zurich, Switzerland; married Anna Pfenninger, born 1547.

They had:

- i. HANS, b. 5 May, 1570; d. as infant.
- ii. HEINRICH, b. 30 Nov., 1572; d. as infant.
- iii. HANS, b. 20 Dec., 1573; d. 1630.
- iv. MARGARETE, b. 26 Dec., 1575.
- v. RUDOLF, b. 21 Jan., 1577.
- vi. REGULA, b. 2 Feb., 1578.
- vii. MAGDALENE, b. 19 May, 1580.
- viii. HANS JACOB, b. 11 Mar., 1582.
- ix. JACOB, b. 8 Dec., 1583.
- x. HEINRICH, b. 20 Feb., 1586.
- xi. ANNA, b. 17 Dec., 1588.
- xii. ADELINE, b. 17 Dec., 1588.
- xiii. DIETRICH, b. 8 Mar., 1593; d. Oct. 25, 1659.

2. DIETRICH SCHULTHESS,² (*Hans*), born 8 Mar., 1593, Staefa, Ctn. Zurich, Switzerland; died Oct. 25, 1659; was "father of the church," also treasurer and served in Staefa as Judge. He married Verena Lynsi in 1617. She died 30 Mar., 1656.

They had:

- i. CLAUS, b. ab. 1620, Staefa; d. 24 Feb., 1633.
- ii. ANNA, ? d. 18 April, 1691.
- iii. HANS, b. ab. 1624, Staefa; d. 19 Jan., 1630.
- iv. HANS JAGLI, b. Oct. 1, 1626, Staefa; d. Feb. 1, 1627.
- v. HANS JAGLI, b. Dec. 11, 1627, Staefa; d. Jan. 2, 1630.
- vi. SUSANNA, b. Nov. 21, 1630, Staefa; Feb. 26, 1632.
- vii. HANS JACOB, b. Jan. 5, 1632, Staefa; d. Mar. 8, 1633.
- viii. HANS RUDOLF, b. Mar. 2, 1634, Staefa; d. Feb. 13, 1673.
- ix. VERENA, b. Mar. 30, 1635, Staefa.
- x. WOLF DIETRICH, b. June 12, 1636, Staefa; d. Dec. 30, 1637.
- xi. REGULA, b. Sept. 22, 1639, Staefa.
- xii. MARGARETE, b. May 23, 1641, Staefa; 26 April, 1642.
- xiii. HANS, b. Jan. 8, 1643, Staefa; d. 21 Jan., 1708.
3. xiv. MARX, b. Jan. 11, 1646, Staefa; d. 17 Feb., 1720.

3. MARX SCHULTHESS,³ (*Dietrich*,³ *Hans*¹), born Jan. 11, 1646; died Feb. 17, 1720; was a baker by profession; also church treasurer. Married Regula Pfenninger, born 1651, died 20 Jan., 1735.

They had:

- i. REGULA, b. 28 Oct., 1677; d. 6 Feb., 1679.
- ii. HANS JACOB, b. 29 Feb., 1680.
- iii. HANS CONRAD, b. Oct. 1, 1682; d. May 22, 1686.
4. iv. MELCHER, b. Nov. 6, 1684; d. Nov. 26, 1755.
- v. MARIA, b. Aug. 30, 1687.
- vi. ANNA, b. Feb. 8, 1690; d. Oct. 12, 1709.
- vii. BARBEL, b. Jan. 7, 1694.
- viii. REGULA, b. Oct. 4, 1696.

4. MELCHER SCHULTHESS,⁴ (*Marx*,³ *Dietrich*,² *Hans*¹), born Nov. 6, 1684, Staefa, Ctn. Zurich, Switzerland; died 26 Nov., 1755. Married Anna Maria Schulthess, in 1706.

They had:

5. i. RUDOLF, b. Dec. 4, 1707; d. ab. 1763.
 - ii. SUSANNA, b. Feb. 17, 1709; d. Oct. 13, 1721.
 - iii. JACOB, b. Mar. 1, 1711; d. Mar. 8, 1711.
 - iv. REGULA, b. Mar. 13, 1712; d. Feb. 6, 1713.
 - v. JACOB, b. Mar. 26, 1713; d. young.
 - vi. JACOB, b. July 29, 1714; d. June 4, 1715.
 - vii. HEINRICH, b. Aug. 25, 1716; d. June 4, 1715.
 - viii. HANS JACOB, b. Nov. 13, 1718; d. Nov. 12, 1786.
 - ix. ANNA MARIA, b. Oct. 29, 1720.
 - x. REGULA, b. May 25, 1722; d. Mar. 22, 1725.
 - xi. JOHANNES, b. Mar. 12, 1724; d. Mar. 25, 1725.
5. RUDOLF SCHULTHESS, (*Melcher*,⁴ *Marx*,³ *Dietrich*,² *Hans*¹), born, Dec. 4, 1707, Staefa, Ctn. Zurich, Switzerland; died about 1763. Married Emerentiana Pfenninger, in 1734.

They had:

6. i. JOHANNES, b. July 3, 1735; d. May 16, 1802.
 - ii. HANS JACOB, b. Jan. 8, 1737; d. May 18, 1742.
 - iii. HANS RUDOLF, b. Aug. 16, 1739; d. Oct. 23, 1806.
 - iv. MELCHER, b. Mar. 19, 1741; d. Jan. 16, 1744.
 - v. HANS JAKOB, b. Oct. 18, 1744.
 - vi. BEATT, b. Sept. 17, 1747; d. Aug. 5, 1794.
 - vii. SUSANNA, b. Jan. 4, 1750.
 - viii. REGULA, b. Jan. 28, 1753; d. Jna. 26, 1779.
6. JOHANNES SCHULTHESS,⁶ (*Rudolf*,⁵ *Melcher*,⁴ *Marx*,³ *Dietrich*,² *Hans*¹), born 3 July, 1735, Staefa, Ctn. Zurich, Switzerland; died 16 May, 1802; was a potter, church chorister. Married Elisabeth Hasler, in 1758; born 1736, and died Nov. 6, 1763.

They had:

- i. JOHANNES, b. Nov. 11, 1759; d. Mar. 18, 1760.
- ii. RUDOLF, b. July 19, 1761.

Married second wife, Susanna Dandliker, in April, 1765.

They had:

- i. SUSANNA, b. April 28, 1765; d. April 19, 1772.
- ii. JOHANNES, b. Feb. 15, 1767; d. June 10, 1767.
- iii. HANS JAKOB, b. Jan. 31, 1768; d. June 3, 1768.
7. iv. HANS JAKOB, b. April 11, 1769; d. June 22, 1808.
- v. RUDOLF, b. Mar. 17, 1771; d. June 1, 1787.
- vi. BARBARA, b. May 23, 1773; d. Mar. 19, 1774.
- vii. HANS HEINRICH, b. Aug. 21, 1774.
- viii. ELISABETH, b. Oct. 29, 1775; d. Jan. 2, 1829.
- ix. REGULA, b. April 28, 1778; d. June 18, 1815.
- x. JOHAN JAKOB, b. Aug. 22, 1784; d. July 30, 1805.

7. HANS JACOB SCHULTHESS,⁷ (*Johannes*,⁶ *Rudolf*,⁵ *Melcher*,⁴ *Marx*,³ *Dietrich*,² *Hans*¹), born 11 April, 1769, Staefa Ctn. Zurich, Switzerland; died 22 June, 1808; was a cooper. Whenever the village was without a clergyman, he was asked to the place of such. Married Elisabeth Pfenninger, in 1801; born 17 March, 1776; died 17 March, 1830.

They had:

8. i. ARNOLD, b. June 30, 1801; d. Jan. 20, 1865.
- ii. ANNA BARBARA, b. Sept. 5, 1802; d. June 8, 1876.
- iii. ANNA, b. Oct. 23, 1803.
- iv. JACOB, b. Aug. 14, 1805; d. May 5, 1814.
- v. RUDOLF, b. Mar. 21, 1806; d. Mar. 17, 1807.

8. ARNOLD SCHULTHESS,⁸ (*Hans Jacob*,⁷ *Johannes*,⁶ *Rudolf*,⁵ *Melcher*,⁴ *Marx*,³ *Dietrich*,² *Hans*¹), born June 30, 1801; died 20 Jan., 1865. Married Margarete Schumacher, in 1828.

They had:

- i. ELISABETH, b. Jan. 11, 1829; d. Jan. 6, 1860.
9. ii. RUD. ARNOLD, b. July 30, 1830; d. May 7, 1905.
- iii. HEINRICH, b. Feb. 11, 1832; d. Oct. 27, 1864.
- iv. ROSINA, b. Feb. 11, 1834; d. Aug. 18, 1838.
- v. ANNA ROSINA, b. Sept. 9, 1838; d. Mar. 3, 1873.

9. RUDOLPH ARNOLD SCHULTHESS,⁹ (*Arnold*,⁸ *Hans Jacob*,⁷ *Johannes*,⁶ *Rudolf*,⁵ *Melcher*,⁴ *Marx*,³ *Dietrich*,² *Hans*¹), born 30 July, 1830, Staefa, Ctn. Zurich, Switzerland; died May 7, 1905. Married Anna Maria Moor, in 1861. He was president of Swiss Horticultural association; also government instructor in Horticulture. He joined the Church of Jesus Christ of Latter-day Saints in 1882, in Salt Lake City. Performed a mission to native land from 1890 to 1893, and was editor of *Der Stern*; was an active Church worker and did much along musical lines. He was superintendent of Liberty Park for nine years; also head gardener on Temple Block, Salt Lake City.

They had:

- i. MARIA LOUISE, b. Feb. 24, 1862; m. Charles Kraus. They had: *Charles H. Kraus*, b. Mar. 1, 1883, d. Oct. 5, 1901; *Mary Catherin*, b. June 15, 1885; *Anna Rachel*, b. Mar. 12, 1887; *Arnold*, b. Nov. 21, 1888; *Elisabeth Louise*, b. Jan. 4, 1891; *Frida*, b. Sept. 30, 1892; *Jacob*, b. Aug. 29, 1894; *Lydia Martha*, b. April 17, 1897; *Margarette*, b. Mar. 24, 1899; *Alvina Regula*, b. May 17, 1901; *Alma Vernon*, b. Oct. 20, 1904.

- ii. ANNA, b. Jan. 25, 1863; m. Herman Grether. They had:
David Arnold, b. Mar. 27, 1885, d. Sept. 28, 1885; *Annie*,
 b. Aug. 30, 1886; *Louise*, b. Dec. 28, 1889; *Jacob Alma*,
 b. July 15, 1891; *Henry Moroni*, b. April 3, 1893; *George*
Nephi, b. Feb. 10, 1895; *John Wilford*, b. Jan. 21, 1897;
Margarette, b. April 25, 1899; *Leon May*, b. May 14, 1901;
Rudger Orson, b. July 31, 1904.
- 10. iii. ARNOLD HENRY, b. June 9, 1865.
- 11. iv. JACOB, b. Feb. 8, 1872.

10. ARNOLD HENRY SCHULTHESS,¹⁰ (*Rudolf Arnold*,⁹ *Arnold*,⁸
Hans Jacob, *Johannes*,⁶ *Rudolf*,⁵ *Melcher*,⁴ *Marx*,³
Dietrich,² *Hans*¹), born Zurich Switzerland, June 9, 1865.
 Married (1) Rachel B. Theurer of Providence, Utah,
 daughter of Bishop Fred. Theurer and Barbara Theurer,
 m. Dec. 14, 1887, died Feb. 24, 1889. He was president
 of the Swiss and German mission from 1898 to 1901, and
 is at present (1912) first counselor to President Hugh
 J. Cannon, of the Liberty Stake of Zion.

They had:

- i. ARNOLD, b. Feb. 24, 1889; d. June 27, 1889.
- ii. FREDRICK, b. Feb. 24, 1889; d. Mar. 24, 1889.

Married (2) Louise Billeter, daughter of Julius and Bar-
 bara Billeter of Salt Lake City, March 14, 1891.

They had:

- i. HENRY JULIUS, b. Feb. 27, 1892; married.
- ii. LOUISE RACHEL, b. Dec. 19, 1893.
- iii. MARIE CATHERIN, b. Jan. 11, 1895.
- iv. RUTH BARBARA, b. June 15, 1897.
- v. HEBER BILLETER, b. Nov. 12, 1898.
- vi. HELEN BILLETER, b. Feb. 12, 1903.
- vii. DOROTHY BILLETER, b. Feb. 13, 1905.
- viii. ESTER BILLETER, b. Sept. 27, 1907.
- ix. JAMES BILLETER, b. April 17, 1909.
- x. MADLENE BILLETER, b. Mar. 30, 1912.

11. JACOB,¹⁰ (*Same as No. 10, Arnold*), b. Feb. 8, 1872. M.
 Margarette Steudler, who died Sept. 8, 1911.

They had:

- i. RULON ARNOLD.
- ii. MELVIN.
- iii. WALLACE.
- iv. MARGARETTE.
- v. JOSEPH WILFORD.

GENEALOGICAL AND HISTORICAL NOTES.

PRESERVATION OF GENEALOGICAL MATERIAL.—There is a matter of considerable importance to all those interested in the securing or the preserving of genealogical information, but which appears of such trifling moment to almost everybody that it is never spoken of, except by the recorders in our temples, and the officers of this society. It is the care and preservation of all materials which come into our hands concerning our dead relatives. As a matter of fact, there is oftentimes less care taken of this vital and never to be replaced data than of the mere business letters or the ordinary correspondence of our friends. People receive a letter of inquiry about their genealogy, or a few bits of information as to a dead aunt or uncle in a letter filled with other matter. Little notice is taken of the matter till years after when some member of the family wants to re-establish relationship or follow up some clue. Then the old letter is remembered and hunted for. It may have been preserved, or it may not. But even if it has been kept, it is almost impossible to find, resting as it often does in the center of a pile of old yellow letters, or crumpled into a disheveled mass in some old box with a thousand other odds and ends. Now, it is absolutely wrong to treat valuable genealogical material in this way.

The same carelessness is also sometimes shown in temple records. The Saints should guard every scrap of information concerning temple work with the greatest and most sacred care. And in these days of cheap paper and books, there should be no scraps at all. Every bit of genealogical information should be copied in a book. No matter if you don't know just how to get it out in regular form, copy it neatly and religiously in a book. Why in a book? Because then it is more apt to be preserved. Loose sheets of paper are only one degree better than scraps of paper. Books well bound, even if only 10-cent lead pencil note books, are far safer and more fitting places in which to keep all records, before transcribing them in books specially prepared for temple purposes. What is the condition of your genealogical record, you who read this article? Have you filed away all your information? Is it in a book, Where is the book? Is it properly labeled? Has it your own name and address on? Is the date of your work therein recorded? Have you a special tin box to keep these papers in? Where are your own records

These are questions that this society would put squarely and firmly before every Latter-day Saint.

CLASS ORGANIZED IN OGDEN.—The Ogden Stake Relief Society has formed a class in genealogical research and recording for temple work. Mrs. Beecraft, the secretary of the Relief Society,

attended the class in Salt Lake City, and recommended that a similar class be organized in Ogden. This was approved by President T. B. Evans, and an application was made to the Board of our Society for an organization and teacher. After conferring with Mrs. Emmeline B. Wells and the General Board of the Relief Society, and receiving their endorsement, on April 13, Mrs. Susa Young Gates, Mrs. Eleanor A. McDonald and Miss Annie Lynch, of the Woman's Committee, went to Ogden and organized the class. Since then lessons have been given once a week by Miss Lynch. The attendance has been good, and satisfactory progress has been made. This is the first class held under the Relief Society, and Ogden is to be congratulated on taking the initiative. Much credit is due to President Evans, President Sarah Taylor, and all of the officers of the Relief Society of Ogden Stake, for their earnest labors in arousing an interest in the work.

MEMORIAL MEETINGS.—The series of memorial meetings arranged by the Woman's committee of the Genealogical Society for the year just past have proved a splendid success. Much interest has been awakened in the accomplishments of the sturdy pioneers of this western country, as also in all movements which have helped to build the Church of Jesus Christ of Latter-day Saints. Papers have been prepared and read by the following: Ina Smith Peery, Zina Hyde Bull, Wm. Lund, Susa Young Gates, Alice K. Smith, Annie Wells Cannon, Lorinda Pratt Weihe, J. M. Sjodahl, Clarissa Smith Williams, and Willard Young; and addresses have been delivered by President Jos. F. Smith, President Anthon H. Lund, President Francis M. Lyman, Joseph Kimball, Franklin S. Richards, Rulon S. Wells, Elias Woodruff, Frank Y. Taylor, Hugh J. Cannon and Arnold H. Schultess. Much of the valuable matter thus presented to the meetings has been or will be printed in this magazine.

DONATIONS TO THE LIBRARY.

Francis West of Duxbury, Mass., and some of his ancestors and descendants, including the descendants of Chancey Walker West, late of Ogden, Utah, and Abraham H. Hoagland, late of Salt Lake City. Published by Joseph A. West, of Ogden, Utah, 1911.

Mr. West has taken the matter published in the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE on the West genealogy, added to it some new matter, and many fine portraits of the family and from it made a very neat and creditable book

Genealogy of the Ancestry and Descendants of Captain Francis Davis, compiled by Francis Y. Davis and published by Otterbein Press, Dayton, Ohio. Donated by George A. Davis, of Vernal, Utah.

Captain Davis was founder of Davisville New Hampshire. The book also gives some of the posterity of his brother, Gideon Davis, also of Francis Davis, the emigrant from Wales to America, who married Gartrett Emerson and located at Amesbury, Mass. There are brief biographies of Davis descendants. The record extends from 1590 to 1910.

William Nash of Bucks Co., Pa., a genealogical record of his descendants, together with historical and biographical sketches and illustrated with portraits and other illustrations, by Rev. A. J. Frelz of Milton, N. J. Donated by Wm. N. Thomas of Paradise, Utah.

BOOK REVIEW.

Martin & Allardyce, of Broadway and 168th St., New York, are publishing a series of family genealogies which are valuable to those interested. The following have been sent in for review: Descendants of Thomas Wright of Wethersfield, Conn., 1610 (20 pages); the family of John Reed, of Norwalk, Conn., 1687, (17 pages); the Knight family (16 pages); the American Carr families (10 pages); the Gilbert, Carver, and Duffield families (18 pages); genealogy of Thomas Flint of Concord, Mass. (9 pages); Ballard genealogy reprinted from Essex Antiquarian (18 pages); the Abbe genealogy (17 pages); the Endicott family, reprinted from New England Historical and Genealogical Register, 1847, (7 pages); the Name, Arms and Crest of the family of Gilpin (6 pages); the Arms of the Butterfield and Butterworth families (8 pages). All the above may be obtained from the publishers, \$1 each.

Ezra Reed and Esther Edgerton, their life and ancestry. By Chas. E. Benton, 765 County St., New Bedford, Mass. 94 large pages with many illustrations; price \$2.

Capt. John Reed, the emigrant ancestor, came from Cornwall, England, in 1660, and settled in Providence, R. I., removing to Norwalk Conn., in 1684. There is a chart showing the ancestry of Ezra Reed and his wife, Esther Edgerton, which is followed by a detailed account of the same. Other families named are Avery, Baldwin, Brewster, Caulkins, Denison, Fenner, Haskins, Hyde, Kellogg, Lay, Norton, Post, Richards, Scudder, Tisdale, Wetherell and others.

Enoch and Elizabeth Mason, their ancestry and descendants, by

S. S. Mason, Birdsall, N. S. For sale by the author, cloth, \$2.10; paper, 60c.

The first part of this little book is devoted to the genealogy of the Mason family, the latter part being taken up with brief biographical sketches. Many portraits are given. The author says in a letter to the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE: "I have many kindred in Utah, Albert Smith of Manti, now deceased, being a brother of my mother. Their ancestral line through the Smith and Alden families, will be found on pages 45 and 46."

Library of Cape Cod,—History and Genealogy, Numbers 98 to 102, published by C. W. Swift, Yarmouthport, Mass.

The five issues contain Genealogy of Ryder, price 75c; Atkins, 75c; Nicholas Busby, 25c; Eldredor Eldredge, \$1.00; Wm. Nickerson, 50c. Address the publisher.

The Frost Genealogy. Descendants of William Frost of Oyster Bay, New York, showing connections never before published, with the Winthrop, Underhill, Feke, Browne and Wickes families by Josephine C. Frost, 254 Garfield Place, Brooklyn, N. Y.; 444 pages, 31 illustrations; price in cloth, \$10.00; in half Morocco \$12.50. Address the author.

This is a well-made book, containing a mine of valuable information about the Frost family and connecting lines.

William Frost descended from that branch of the family residing in Hampshire, England. As early as 1659, William Frost was one of several to sign a petition sent to the General Court at Hartford, Conn., asking them to take what is now Setauket, L. I., under their jurisdiction, and the petition was granted. Nearly every branch of this family have an unbroken line of descent from Capt. John Underhill and Lt. Robert Feke.

A number of pages are devoted to Wm. Frost of Fairfield, Conn., who died there a very old man in 1646, and to a few of his descendants; to John, brother of William Frost of Oyster Bay; and to the following families: Akin, Birdsall, Browne, Feke, Fones, Haviland, Hicks, Horton, Hyatt, Knapp, L'Strang, Northrup, Simkins, Tillear, Towner, Underhill and Winthrop, showing their connection with the Frost family.

There are pictures of Adam Winthrop, from whom all the descendants of the two sons of the pioneer William can claim descent; the old church in England where the family worshipped before coming to America; Quaker Meeting Houses at Matinecock, Oyster Bay; Crum Elbow and Chappaqua, N. Y.; the old Frost homestead which stood until a few years ago on the original farm purchased by the pioneer in 1670; grave stones from the family cemetery on the same place; several members of the family born as early as 1756; the old Bowne house in Flushing, built in 1661, and which is still standing in good condition.

DAUGHTERS OF THE UTAH PIONEERS.

SOME PURPOSES OF THE SOCIETY—ORGANIZATIONS OUTSIDE OF SALT LAKE CITY.

BY ZINA Y. CARD.

From the Salt Lake organization, the work has grown with surprising rapidity and has spread to a number of flourishing companies in northern and southern Utah. Honor to parents was the first aim of the organization. When the Founder-general, Annie Taylor Hyde, with a few others, called the Daughters of the Utah Pioneers to her home to organize, she little knew of the wide field into which she bade them enter.

History unwritten elsewhere, has been recorded direct from the mouths of the original pioneers, which otherwise never would have been spoken of, history which only the pioneers knew. Every year these brave souls are called to their accounting with Him who sent them to earth, every year our original pioneers number fewer. Soon they will all be gone—none but their descendants will ever know their history, and many will pass away before their history is written unless the Daughters' organization come to the rescue.

We are glad to report that the branch organizations outside of Salt Lake have become enthused with the spirit of parental loyalty and are desirous of perpetuating the names of the Utah Pioneers in their home towns.

The hearts of the children are turning naturally to their fathers by this organization. When application papers are presented to the society, its officers are often surprised at their contents, for often the writers did not before know how much their parents had done for Utah, and then a sense of loyalty awakens.

One member of a Logan branch stated that she had never thought of her genealogy till she began to make out her papers. She began this first step in genealogy, and within a year she had made a genealogical record of three thousand names. Probably, had she not joined the Daughters of the Utah Pioneers and been obliged to hunt for genealogy, these names would not have been recorded.

Another member of the northern organization reported that in making out her papers she began to trace back and found a long line of descendants. She found that 313 of her descendants had come from those who fought in the Revolutionary war, and that they had now a list of 10,000 names in their genealogical record.

The future efforts of these organizations will be made toward familiarizing all members with the history of Utah, from its first settlement; also, with the work of colonizing by our people, as in Mexico, Arizona, Canada, etc.; in collecting old volumes that will never be reprinted, also old photographs; in gathering relics and placing them where their story may be made known as well as where they will be preserved.

Relics of historical value are being brought out that long have been hidden, and had it not been for this society, their story would never have been known. Relics are forceful teachers of history. When we look at the crude implements with which the pioneer taught the desert to be unselfish, and to give as well as receive; when we are taught by these relics of the difficulty, the hardships and privations that must have been experienced, we know for sure that "the rocky bed of the stream purifies its own water."

Relics keep the history of our pioneer parents fresh, and by placing them where others may see we are living up to one important aim of this society.

Our genealogical records open a field of great importance and interest. Some are made better acquainted with themselves after hunting up the source from which they sprang.

These aims all combined form a history valuable not only to the descendants of pioneers, but to all who see their results.

The biographies of our pioneers is another aim desired, especially when given by the pioneers themselves..

The Richmond organization is in a very flourishing condition. They have built a log cabin 18x30 feet in dimensions, which they call their "Relic Hall." It has not a dirt roof, but it is painted to imitate dirt, though made of tin. The floor is wood. Pavement is placed in front of the hall to the street, everything being donated by the organization. The sons of the pioneers obtained the logs and built the cabin free.

The officers of the Richmond company are as follows:

President, Alice Harris; First Counselor, Marion P. Bullen; Second Counselor, Chloe Merrill; Secretary, Emma Fisher; Corresponding Secretary, Annie Bullen; Treasurer, Mrs. Dr. Adamson; Chaplain, Nancy J. Kerr.

This company has accomplished much in both historical and genealogical data and has been progressive and full of the pioneer spirit and loyalty.

Logan has eight companies organized: The Joseph Smith Company, with Susette Ricks as President; The Ballard Company, with Catherine Watkins as President; The E. T. Benson Company, with Caroline Turner as President; The Wilford Woodruff Company, with Jane Hailstone as President; The E. R. Snow Company, with Annie F. Cressall as President; Zina D. Young Company, with Jane Muir as President; The Jacob Earl

Company; The Brigham Young Company, with Luna Y. Thatcher, President.

Logan is under a set of stake officers as are all the Cache organizations. The new officers in Cache stake are President Luna Young Thatcher; First Counselor Ruth Moench; Second Counselor Hulda Smith.

Many bright women are members of the Logan branches and they have been very successful along the lines of program, study, history, genealogy and relics. The future has many bright prospects for Logan and Cache valley also.

In some of these northern branches, committees have been appointed to visit the pioneers and assist them in making out their papers. We feel that much history will be recorded by these committees that would otherwise never have been obtained, and commend their method to all our companiese, for many of our pioneers are too infirm to write it themselves, and others feel that they are incompetent to write their histories without help. These committees know what is desired and a timely hint or question will often awaken a long chain of thought. Then these papers are gathered in by the Central Company and their contents, valued very highly, is preserved for historical and genealogical purposes.

The Lewiston Company, Daughters of Utah Pioneers, has two honorary presidents, viz., Hannah Brower, and Emeline Kent. The officers are: President, Martha L. Karren; First Counselor, Amanda M. Marler; Second Counselor, Dora Alred; Secretary, Libbie Stevensen; Assistant Secretary, Lina Karren; Treasurer, Elva C. Beebe; Chaplain, Hannah Brower; Registrar, Orpha Bodley. Other branches have been organized in Smithfield and Providence.

The Provo officers are: May S. Glazier, President; Eliz. M. Fletcher, First Counselor; Gertrude T. Page, Second Counselor; Mariette R. Beesley, Secretary; Lydia Y. Billings, Treasurer; Josephine H. Finlayson, Registrar; Melissa R. Stewart, Historian; Marilla M. Daniels, Chaplain.

Richfield Company officers are: President, Belle Gardner Filmore; First Counselor, Annie Horne Bean; Second Counselor, Johanna Parker Young; Secretary, Mary Clark Nebeker; Treasurer, Lizzie Baker Ogden.

The Monroe officers are: President, Almeda Washburn Whitney; First Counselor, Adeline Webb Ritchie; Second Counselor, Mary K. Whitney; Secretary, Margaret Washburn; Corresponding Secretary, Ida J. Robinson; Treasurer, Mary K. W. Smith; Historian, Lorena Larsen Washburn; Chaplain, Emeline A. Baldwin.

The Manti officers are: President, May M. Livingstone; First Counselor, Jennie Snow Christensen; Second Counselor, Mabel Pratt Warner; Secretary, Daphne J. Crawford; Corresponding Secretary, Eliz. Webb Horning; Treasurer, Esther Bench.

SKETCH OF MARGURETTE BATEMAN WINN.

To the Daughters of the Utah Pioneers:

I am the daughter of Joseph and Margaret Bateman. I was born in Manchester, England, Jan. 5, 1831. I joined the Church Nov. 7, 1840, and came to America in 1841, being seven weeks on the water.

At Nauvoo, Ill. I became acquainted with the Prophet Joseph Smith, and I shared the hardships incident to those times with the rest of the Latter-day Saints. I left Nauvoo in the spring of 1846, in the general exodus, and went to Council Bluffs, where my mother and I remained during the next winter. My father and brother went to St. Louis, where later I joined them, where we worked to get means whereby we might continue on our journey westward.

In the spring of 1848 we left the Bluffs and came with Lorenzo Snow's company across the plains by ox team. We encountered a number of severe storms, and were troubled by herds of buffalo and bands of Indians. We arrived in Salt Lake City the same year.

I remember seeing the crickets destroying the crops, and the gulls coming and devouring the crickets, thus saving much of the crops.

Jan. 2, 1849, I married Dennis Winn, a member of the Mormon Battalion. We endured many hardships in the early days of the city. We moved to Richmond, in Cache Valley, in 1860, then in 1871 we moved to what is now Preston, Idaho, we building the first house there. In 1883 we settled in Vernal, Uintah Co., Utah, where we have since resided. My husband died Jan. 23, 1907, in his eighty-first year. We have had ten children, six boys and four girls. I am in my eighty-second year. I am trying to live the life of a faithful Latter-day Saint, and hope to remain true to the end.

Your Sister,

MARGURETTE BATEMAN WINN.

Vernal, Utah, April 1, 1912.

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SHIPROCK, NEW MEXICO.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

OCTOBER, 1912.

SHIPROCK.

BY WILLIAM EVANS, FRUITLAND, NEW MEXICO.

The great Southwest is prolific in ruins and remains of past nations. Its plateaus and mesas are dotted with piles of ruined masonry, some extensive, others diminutive, which reveal the existence in the past, of large numbers of human beings for whom the "painted deserts" and arid uplands had no terrors. That all was not peace is testified by the presence of large numbers of probable battlefields whereon to this day, may be found large numbers of arrowheads, mute evidences of conflict. And that some of the arts of peace were not unknown is proven by the remains of irrigation work that exist and the countless thousands of fragments of vari-shaped pottery with which the country is bestrewn.

Among the native tribes, undoubted descendants of those peoples of the past, there is much in song and story of deeds of prowess and cunning, and around the imposing mesas and rocky spires with which the land is dotted, cluster legends and traditions which to the white man are not only entertaining, but also instructive and valuable from an ethnological standpoint, and which also to the natives are a source of much pride and pleasure in the recounting.

Such is Shiprock.

This gigantic mass of rock lifts its jagged spires toward the heavens some 1400 feet above the surrounding plain, and casts a mighty shadow, so it is told, a distance of 60 miles when the sun is sinking into the bosom of the West.

Whence its name no one seems to know only that some early traveler through the land of the Navajo, when the "Din-Nay," or tribesmen were more ferocious and warlike than now, noting its close resemblance from a certain angle to a great ship stranded and petrified in the sea of sand and greasewood brush, gave it the name "Shiprock."

A tradition or legend current among the Navajo medicine men (the historians of the tribe), connected with the dim and misty past, ascribes the power of locomotion to the rock in those by-gone ages, a circumstance in which the rock played the double role of ship and savior; but that is a theme for another story and space in this paper will not permit.

Its situation is approximately twenty-five miles southeast of the "Four Corners," that point where the four states, Colorado, Utah, New Mexico and Arizona, kiss. It is bounded on nearly all sides by mountain ranges. The Laplata range, seventy miles to the northeast, the Ute and Blue mountains, twenty-five and fifty miles to the northwest, and the Larizzo and Chuckaluck mountains to the southwest, south and southeast, which form a sort of crescent, the nearest point at the center, about twenty-five miles, the intervening country being a series of tablelands and mesas, intersected by arroyas, dry washes and rivers.

Other eminences there are in the surrounding country, but none so high and so important traditionally, as Shiprock, and its great height is enhanced by its base, which is an upland much higher than the immediate country which surrounds it.

As to whom were its discoverers, and when, is unknown, so far as reliable history is concerned.

In 1849, Col. J. M. Washington commanded an expedition against the Navajos, his command consisting of four companies of the Third Infantry, Col. Alexander; two companies of the Second Artillery, Major Kendrick, and one company of mounted volunteers. This detachment reached Pueblo Bonito, fifty miles east of Shiprock, and reconnoitered the surrounding country. It may be safely assumed that Col. Washington and his men had at least a distant view of the rock, and that they were the first, at least, of the English-speaking race, to view it.

It is not within the realms of probability that the early Spanish explorers visited that section of New Mexico, the northwestern limits of their explorations seemingly being the Grand Canyon and the Moqui and Zuni communities.

Pedro De Tovar and Fr. Juan De Padilla, under orders from Coronado, visited the Moquis in 1540. Onate, as governor of New Mexico, visited them in 1598, and missions were established in 1629. These latter, of course, were abandoned during the rebellion. Cardenas discovered the Grand Canyon in 1540, and Coronado, in his explorations of what is now New Mexico, Kansas, Oklahoma, and Texas, reached Zuni in the same year. Espejo visited Zuni in 1582; so likewise did Onate in 1598, and De Vargas in 1700. It is, of course, possible that some of these discoverers, or the missionaries they left behind, penetrated the Shiprock country, but in all probability they did not, owing to their weak numbers and the hostility of the Navajos.

Of all the legends surrounding Shiprock, in native lore, perhaps

the following, from a mythological standpoint, is one of the most interesting.

Many moons ago, during the early times of the settlement of the Navajos in the Shiprock country, a family of immense birds made their home upon one of the eminences of this rock. This family, consisting of the parent birds and a number of young, were extremely fond of human flesh, and consequently were very troublesome to the tribe. Distant tribes also were sufferers, and Moquis Indians were sometimes carried from their distant homes and brought to the rock to replenish the family larder. For this reason the Navajos believe that large quantities of turquoise and other beads are located in the crevices and cracks at the top of the rock, left there by the unfortunate Moquis who possessed large quantities of them, and who had become victims to the voracious appetites of the large birds in question.

Conditions became so unbearable that "By-Go-Chiddy"* was appealed to. This personage decided to ascend the rock and rid the suffering people of the pest. To gain the summit, the hero used an unique method. Bats were much larger in those days than now, so he took some green bat hides and made moccasins, with the hairy side in and the skin out. These being green and sticky, enabled him to walk right up the face of the rock and easily reach the summit.

Reaching the huge nest he found the little ones alone, and they became agitated at his appearance. However, he reassured them by telling them that he would spare their lives if they would tell where the parent birds were. They gave him this information, that the mother was far off to the south and would return when the soft balmy winds of summer began to blow; that the father was far off to the east and would return when the gentle rains of autumn would commence to fall.

So, biding his time and patiently waiting, the parents arrived on the designated times and he slew each with a bolt of lightning. Turning to the young birds and remembering he had promised them immunity from death he turned them into owls. And that was the beginning of the owl family.

His mission now accomplished, he was ready to descend, but discovered that the magical moccasins had been carelessly pushed off the rock. His situation was extremely critical, but looking down, he spied a Navajo passing along, and by vigorous shouting managed to call his attention, stated his predicament and asked the Navajo to bring up the moccasins, which the tribesman very graciously did, wearing them up.

*This "By-Go-Chiddy" is called the Great Father's son, representing very nearly our Savior. The relationship of the story to any of the doings of our Lord is a question for the mythologists. However, there are other legends connected with Shiprock (recently published in the "Liahona") more clear and intelligible on that point.—W. E.

But here a lapse of mind had occurred, and when the obliging Navajo reached the top there were two individuals and only one pair of the moccasins. So the plight of one or the other of them was as critical as before.

After much deliberation our hero decided to construct a pair of wings for the Navajo, and gathering up bones and sticks and fragments of cloth, together with feathers, constructed a tolerably good pair of wings. However, the Navajo was a little fearful of trying them out, so the other man made a little test with rocks as weights, proving their efficiency. The Navajo donned them, but when all was ready, lost his nerve and would not jump, so his companion, becoming impatient, pushed him off; and the story runs that the sight of the fellow tumbling and hurtling through the air proved so irresistibly funny to the man on top that he just rolled and roared with laughter. And the old tribesmen today, when they tell the story, laugh in an uproarious manner at the thought of the sight.

However, the wings righted themselves and the Navajo reached the ground safely, as did also the deliverer of the Indians, by the use of the magic moccasins.

Thus was brought about the extermination of the great winged devourers, upon old Shiprock.

When the prophet received the revelation on salvation for the dead, there was no stir in the world about genealogy. But what a change today! There is now a great interest everywhere and the spirit has spread throughout the world, beginning soon after the revelation given to the prophet. I well remember one incident connected with an old gentleman who used to come to the endowment house, Brother Martin H. Peck. He was most anxious to do the work for his kindred, and did for all the names he could obtain from time to time. He came early one morning to my house and said: "Brother Joseph, I have done the temple work for the last name I have." I answered: "Brother Peck, when we have done all we can, that is all the Lord asks." But each time he would find a few more and he would keep at work, elated over every success. One day Brother Peck came to my house, his face beaming, with a large genealogy of several thousand names and with the greatest delight told us: "I have the record of the Pecks enough to keep me busy as long as I live." Those who work at genealogy in the world do not know why they have the spirit of gathering records, but we know. They cannot help themselves.

—PRESIDENT JOSEPH F. SMITH.

ASCENDING AND DESCENDING GENEALOGY—HINTS
FOR PEDIGREE HUNTERS.

BY FREDERIC J. HASKIN.

To a rapidly increasing number of people there is no more fascinating amusement for leisure time than the compilation of a family pedigree, and the amateur genealogists who devote their spare hours to this pursuit are becoming more numerous each year in every part of the country. Almost every large city now has its local genealogical society, with a membership composed largely of those who have taken up the subject as a hobby and who yet desire to do accurate and truthful genealogical research work. Each of these persons has probably tried to trace at least one line of family descent and is thoroughly convinced of the historical value of genealogy as a study.

Authorities differ as to the derivation and original meaning of the word "pedigree," which has come to be popularly accepted as the record of a descent from one generation to another. The word as we now use it is said to have come from "*pied de grue*," a crane's foot. This derivation makes it as a word picture, the claws dividing in a bird's foot being suggested by the different branches issuing from the parent stem of a pedigree in the form in which it is most frequently arranged. When speaking of stems and branches one naturally thinks of trees, and from this comes the expression "family tree."

Pedigrees may be traced in two ways, either forward or backward. Formerly only the forward system was used, and that is now referred to as "ascendant genealogy." To this system are due the greatest number of mistakes in family records, as well as the difficulties of making connections which make genealogy seem so impossible to the beginner. Descendant genealogy, which is now in general use, gives more help to the amateur and makes comparatively easy the establishment of records which would have been utterly impossible under the older system.

Ascendant genealogy, which is also known as "clan" genealogy, begins with the immigrant ancestor who may be a number of generations back, although in America ten generations is as high as most pedigrees are given. The name of this ancestor, or founder of the family, forms the central stem or trunk of the tree from which his children, grandchildren and later descendants are added as branches, twigs and leaves. But, with the paucity of colonial records, it is well nigh impossible to secure the names of the children even of some of the first ancestors, to say nothing of their later descendants. Consequently, even the family trees which seem best filled out will be found mortifying to the feelings of some branch of the family by failing to record its connection. In

clan genealogy the daughters of the family are generally ignored, since they marry and become members of some other family. This fact also makes ascendant genealogy incomplete.

Descendant genealogy starts with the present and traces the pedigree back, generation by generation, to the immigrant ancestor. Beginning with the individual interested, it registers his parents, his aunts and uncles, his grandparents and his great grandparents, if he can give them. By starting with the persons most closely related, descendant genealogy goes backward with a degree of accuracy impossible with the other method. This may be accomplished in a number of ways, according to the circumstances of the ancestor hunter and the difficulties encountered.

A visit to the place where the earliest known member of the family came from is generally productive of information that is a valuable start, at least in the tracing of a pedigree. Many people now take genealogical automobile trips through long settled towns in rural communities. A lady who desired to find the connecting links between her father and an older branch of the Brown family last summer toured Ulster county, in New York state. After going to a number of places with few results, she came to a village from which a captain in the civil war was reported to have come. The man had been dead for years and no one seemed to remember much about him until an old lady came into the postoffice of which her daughter was the mistress.

With the garrulous curiosity of old age, she was eager to know what the strangers desired. Upon being informed, she at once remembered that two cousins of Captain Brown lived in the adjoining county, some sixteen miles away. Taking her with them, thus giving the old lady the first automobile ride of her life, the ancestry huntress and her brother soon covered the distance and received a warm welcome from their distant kinswomen, who had at one time been neighbors of the old lady who had guided them.

The newly found kinsfolk quickly produced evidence that their grandfathers had been brothers and suggested the names of some other members of the family living at Wilkesbarre, Pa. The trip to Wilkesbarre resulted in the discovery of some more kinspeople who were both hospitable and congenial and who were also as eager to continue the genealogical pursuit as the lady who started it. A number of trips into New Jersey and different parts of Pennsylvania enabled them to compile a complete pedigree that carried all of the branches of the family back to the immigrant ancestor.

This gratifying result of the summer vacation so interested the originator of the quest that she has spent much of the winter in an effort to trace the line accurately to a royal ancestor in England, nearly two centuries further back. Thanks to the excellent aids to such research now to be found in the genealogical department of the public libraries, she is making good progress. She

expects to devote next summer to the formation of a pedigree of her mother's family. As she was of German descent, most of the information she expects to secure will be found among those counties of Pennsylvania which were settled by the Germans and with the help of a German genealogist, with whom she has been placed in correspondence, she expects to be able to carry back this pedigree at least 200 years.

It is, of course, impossible for all amateurs to take such trips as this, but one who is really anxious to fill out his pedigree can do so by other means. Sometimes writing to the church parish to which the earliest known ancestor belonged will bring some results from names upon the old church records and there may also be names on tombstones in village graveyards which will prove connecting links. Each year a greater number of these old parish registers are being published, so that there is always a possibility of stumbling upon such information in a library, although of course such good fortune is not frequent at the beginning.

The pedigree hunter should carefully consider the names of the individuals. If his ancestor bore such a name as Stutenroth, the chances are that all the Stutenroths in the Parish register belonged to the same family and it is quite probable that families in other parishes, even though they spelled their name a little differently, will be found to be connected. If, however, the name be Smith, great care must be taken, as there may be half a dozen Smith families in the same township who are not even remotely related. This requires the ancestry hunter to have accurate knowledge of the house or district in which the person resided. Even if traditions or the recollection of friends seem to give such information it is best to verify it in this way. The golden rule for all genealogists is "Verify your information." An honest searcher will never appreciate a faked pedigree. It is fatal to assume a certain point without proof, as all your future details may be incorrect.

Errors in dates are easy to make and difficult to correct. An applicant for membership to the D. A. R. had her application refused recently because in giving the date of the birth of her ancestor she made him 49 years old at the beginning of the revolutionary war while the records of his case found in the United States pension office at Washington made him only 19, so that the would be D. A. R. had evidently been a descendant of some other man of the same name born thirty years before the soldier.

The fact that two systems of dates prevailed in colonial times also gives trouble to amateurs. Prior to 1750 by the English method of reckoning the ecclesiastical year began on March 25. Before 1752 the records of the English colonies were likely to be written in two consecutive years, to be interpreted at the discretion of the reader. For instance, February 12, 1765-6, meant February 12, 1765, if the year was considered as ending March

24, or 1766 if it was ended December 31. The last year of a double date corresponds to our system of reckoning.

The change of dates sets all dates after 1752 eleven days ahead of their former calculation by making Sept. 3 of that year Sept. 14. George Washington's age was eleven days less than the time between Feb. 22, 1732, and Dec. 14, 1799. This change of dates is frequently puzzling to amateur genealogists.

Much aid in pedigree tracing is frequently given by the Christian names, which are apt to be repeated from one generation to another. There is a lady in Washington claiming to be a descendant of the first Priscilla Alden who bears the same name as did her mother and her grandmother, to her positive knowledge. She is carrying out the tradition, for her only daughter and her eldest granddaughter are both christened Priscilla Alden. In many families of English origin, the custom of giving the eldest son the name of his father and his grandfather is frequently followed, and it is not unusual to find a high school boy writing his name as John Robinson III. or IV. It is probable that the first son of a man so named will also be called John.

MISSIONARY WORK IN THE SPIRIT WORLD.

From a Sermon Delivered April 7, 1912,

BY ELDER JAMES E. TALMAGE.

The Latter-day Saints have been charged with great literalness, with astounding simplicity, and as one critic put it to me, with a brutal materiality, in their doctrine. We acknowledge the charge in the sense in which it was meant, although we may object to some of the adjectives. The Latter-day Saints are just so simple-minded that they are willing to believe the Lord when He speaks and take Him at His word. We rejoice in the hope and the assurance of a glorious resurrection. We rejoice in the work that was inaugurated at that first Easter period, for and in behalf of the dead. For while the body of the Christ lay in the tomb, as we learn beyond question, His spirit went to the spirits in prison, to those who were held in bonds because of their disobedience, to those who had not been privileged to learn of the redeeming efficacy of the Gospel; and He introduced and inaugurated there a missionary labor that has been going on ever since—a missionary work compared with which that which we attempt to do here upon earth, with our two thousand missionaries out in the field,

is not even as a drop compared to the ocean. Men are needed for missionary service among the dead. Who are the dead but those who once have lived? God is Lord of both the living and the dead; and all live unto Him. If it be true that the man who is now living cannot hope to enter into the Kingdom of God unless he complies with the simple laws and requirements laid down by the author of our salvation, namely, that we must be born of water and of the spirit, that applies equally to each and every one of the uncounted myriads who have lived and passed beyond.

The doctrine of salvation for the dead came as a revelation to the earth. It had to be made known anew; for while it had been known of old, it, like many other of the saving doctrines of the Gospel, had been lost sight of and forgotten. The labor in behalf of the dead was cited by Paul, an apostle of old, as an argument and evidence of the resurrection; said he: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Throughout the centuries of the deep night of the apostasy, not a single ordinance was authoritatively performed in behalf of the dead. Yet, the ranks of the dead at that time were increasing by uncounted thousands. We are greatly behind in the work, but the Lord has provided a means by which it shall be done, and by which it is the privilege of those who come in at the door themselves to hold that door open to admit others, others who were once among the living and are now among the dead.

To me there is special significance in our assembling upon this block, by the great temple that is consecrated mostly to the work for the dead. For be it known that this great labor of temple-building, for which the Latter-day Saints are so well known and so widely famed, is very largely, though not entirely, a work in behalf of the dead. They are not giving of their substance to erect these great buildings for themselves, for aggrandizement, nor for the beautification of earth alone. The temple-building spirit manifested among the Latter-day Saints is the spirit of absolute unselfishness; it is the spirit of Elijah, the spirit by which the feelings of the children are turned toward the fathers, and the feelings of the fathers are directed toward the children; for no man stands upon this earth alone. We talk of independence. No man is independent. We are all inter-dependent; and we shall only rise as we carry others with us, and as we are assisted by others. My own mind is led to that great subject, and I have thought of it much as I have sat through the exercises of the morning, because of the fact that it was at the glorious Easter time the work for the dead was inaugurated; it was at this season the great missionary labor in the spirit world was begun, and the doors were there opened and a means of deliverance preached unto those who had been sitting in darkness, some of them even from the days of Noah.

PRE-PIONEER HISTORY OF UTAH.

An Address Delivered at the Pioneer Day Celebration in Liberty Park,
Salt Lake City, Utah, July 24, 1912.

By JOSEPH E. CAINE, SECRETARY OF THE SALT LAKE COMMERCIAL CLUB.

We have met here today to pay a tribute to the founders of this commonwealth and to renew our allegiance to the state they have builded so well.

The travels of the pioneers across the desolate plains of America form a story that is well known to many of you and will be dealt with by other speakers here today. In this connection it has been thought wise to have me dwell for a few moments upon the adventures and exploits of the trail blazers who crossed the great Wasatch barrier in the long years before the founders came.

By way of arranging the stage settings, let me remind you that in the time of which I shall speak, all of this vast region, including the states of Utah, Nevada, California, Arizona, New Mexico, Texas and a part of Colorado, was Mexican territory, and the strip between this and the Mississippi river still belonged to France. This region was destined to remain for many years beyond the borders of the United States, whose government was just then being formed.

For more than 200 years prior to the signing of the Declaration of Independence, the Franciscan friars, in their zeal to carry the Catholic religion to the Indian tribes, had been gradually pushing north and west from Mexico and had finally established a number of permanent missions in California, Arizona and New Mexico. As early as 1540 Cardenas, one of Coronado's captains, is said to have reached the south bank of the Colorado river at a point just within the present borders of Utah, but as he did not cross the river, his explorations are of no importance in the history of this state.

Up to the year 1776 the region known as the great basin, extending north from the Colorado river between the Wasatch and Sierra Nevada mountains, was absolutely unknown to civilized man. The necessity for finding a route from Santa Fe, N. M., the seat of Spanish government, to the mission at Monterey, Cal., impelled Father Silvestro Escalante to organize an expedition which, partly through inadvertence, finally reached the valley of the Utah lake.

Escalante took with him Father Domingues and Don Juan Pedro Cisneros, the mayor of the town of Zuni, and six others, among whom were some adventurers who proved at times a serious impediment to the expedition.

On the 29th day of July, 1776, just 136 years ago next Monday,

the Escalante expedition left Santa Fe, taking a route to the north into the present state of Colorado. They followed Indian trails and made good progress on the start. At a point near the present town of Dolores, Colo., something impelled them to make a detour to the east, which threw them some fifty miles out of their course. This move was doubtless responsible for the ultimate failure to reach Monterey. From here they worked their way slowly to the northward, crossing the headwaters of the many rivers that combine to form the Grand river. They picked up an Indian and his boy on the trail and these were afterwards used as guides on the journey to the lake. This Indian was of the Laguna tribe, which made its home on the Utah lake, and the kind treatment accorded him by the friars secured for them a warm welcome in the Utah valley.

The route they took brought them across the present boundary of the state of Utah at a point just east of the town of Jensen, on the Green river. That river was the boundary between the country of the Comanches and the great tribe of Yutas, which then occupied all the country within the present state of Utah to the north and west of the Colorado and Green rivers.

Escalante's first camp within our borders was made directly opposite Jensen on the east bank of the Green. He crossed the Green, followed up the Duchesne river into the Strawberry valley, thence over the mountains to the headwaters of Thistle creek, coming down Spanish Fork canyon and discovering the hot springs at Castilla. He named the river Auguascaliente, meaning warm water.

From the top of a hill in the canyon they found that the Indians had already discovered their approach, and, mistaking them for Comanches, had set fire to the grass in the valley in the hope of starving out their horses. They had passed through many hardships on the trip, and as they entered the Utah valley were anxious about the reception they were to receive.

The little band emerged from the canyon and struck camp at a point where Spanish Fork now stands. From here they looked out over the broad plains, and as the panorama unfolded itself, Father Escalante bowed his head in reverence and christened the valley with a Spanish name which is translated as "Plain of the Sweet Name of Jesus," and this appellation was most appropriate, for who can stand upon a high place and look over that wonderful valley of the Utah lake without feeling that the smile of the blessed Savior must always rest upon it?

Escalante sent his Indian guide and his interpreter to talk to the Indians and assure them of his peaceable mission. The next day he was invited to the camp of the big chief, which was located where the city of Provo now stands. The Indians were cordial in their greeting, and, finding his mission one of peace, they talked freely with him and made truthful answers to all his questions.

He preached to them and offered them baptism in the Catholic church, and they replied that they were much interested and invited him to stay among them and teach them more of the new faith. He told them that he must go away, but that he would come back again and bring with him other fathers, who would establish missions among them and teach them how to live and how to worship the true and only God. The Indians assured Escalante that if he would bring his people that they would give him liberally of their lands and their water and that they would unite with the fathers in resisting the invasions of the warlike Comanches.

Escalante gives an interesting description of the Utah valley, the great lake, which was then known as Timpanogos, and of the Laguna or Lake Indians dwelling upon its shores, who were also known as Los Timpanogotzis or fish eaters.

He proceeded no further than Provo, but the Indians told him of another great valley to the north in which was a greater lake than the Timpanogos, and which was fed by the river that drained their lake. They showed him the low pass between the Utah and Salt Lake valleys and told him that this was the pass over which the Comanches came upon their bloody raids. They said that the waters of the great lake in the northern valley were very harmful and very salty and assured him that anyone who moistened any part of the body with it would at once feel the part bathed greatly inflamed.

They told him of a large tribe of Indians who lived near the lake, called Puaguampes, or sorcerers. They spoke the language of the Comanches, but unlike that tribe, were very peaceable and quiet. These Puaguampes were the forefathers of the Piutes found here by the pioneers, and according to the accounts of explorers who came after Escalante, were among the lowest of the American Indian tribes. They believed in all sorts of superstitions and witchcrafts, in self immolation and even in human sacrifice, and according to some authorities, they actually practiced cannibalism.

Father Escalante had entered the Utah valley on the morning of September 23, 1776, and after remaining but three days he proceeded to the southwest, passing over the sites of the present towns of Spanish Fork, Payson, Santaquin and Nephi and coming to the Sevier river at a point south of Juab station, he found a tribe of bearded Indians who looked much like Spaniards, but spoke the same language as the Laguna or Lake Indians.

The story of the good father's return to Santa Fe is too long for repetition now; suffice to say, that after following down the Sevier river and up the Beaver for several days, he found himself snowbound and unable to proceed. He decided to abandon any further attempt to reach Monterey and to return by the shortest feasible route to Santa Fe, and proceeded to the southern border

of Utah, crossing the great plain which now bears his name, leaving the state in the region of St. George and passing into the Arizona strip to find untold obstacles in his path.

In attempting to cross the Colorado river the Indians misguided him, and for nearly a month he struggled in the fastnesses of the Grand canyon, descending and reascending the walls in an effort to find a crossing. When at least the passage was made at a point near the present site of Lee's Ferry, the good father gave thanks to God that his spirit had been tried and that he had not been found wanting.

During these days they had lived upon roots and nuts, with an occasional feast upon horse flesh and at times were reduced to boiled leather for the mere sustenance of life. Thus passed from the borders of our state this brave and good man, whose religious devotion had enabled him to surmount obstacles and face trials beyond ordinary human endurance.

For some unknown reason the Franciscan friars never returned to Utah. Fifty years later the trail from Santa Fe to Monterey was opened. The route taken followed the trail of Escalante for some 300 miles, to the point in western Colorado where he had made his turn to the east. The trail then follows the present line of the Denver & Rio Grande railway, crossing into Utah and following up the Price river to a point near the present town of Price. An abrupt turn was then made to the southwest, crossing the Muddy and Fremont rivers, and passing around the head waters of the Sevier across the Wasatch mountains to the Escalante desert. Here the Spanish trail again picks up the route taken by Escalante on his return journey and follows it to the Virgin river. The trail passes out through the Santa Clara canyon to Moapa and Los Vegas, following much the same line as the Salt Lake route to the city of Los Angeles. This trail from the Escalante desert to Los Angeles was afterwards known as the old "Mormon" trail, being the one which the missionaries followed on their journeys from this city to southern California.

It is worth remembering that the famous Santa Fe trail, which is so widely advertised as the route of a great transcontinental railway, crossing New Mexico and Arizona, actually passed through central and southern Utah.

For over forty years after the departure of Escalante, the history of Utah is a closed book. In the early years of the last century the trappers in the employ of the Hudson Bay company had already reached the Pacific coast along the northern route and now turned their eyes toward the Rocky mountains, whose streams abounded in beaver.

The question of who was the first white man to visit the Great Salt Lake is unsettled. The honor has been claimed for Etienne Provot, a trapper in the employ of the Rocky Mountain Fur company, who visited the lake in 1823. There are evidences, however,

that the men of the Hudson Bay company had preceded, the claim being made that Peter Skeen Ogden, for whom the town and river are named, had entered the state from the northwest as early as 1819. For years afterwards every trapper who entered the valley claimed the honor of discovery, but in my opinion, the evidence is in favor of Peter Ogden. Ogden was a British subject, being a son of the chief justice of Quebec.

Etienne Provot, from whom the town and river of Provo received their names, came from St. Louis across Colorado and entered the state by way of the Green river in 1823. He made his way to the valley of the Great Salt Lake and also visited the Utah valley, where he came very near losing his life. He was camped with his men near the mouth of the Provo river when a Snake-Ute chief named Mauvaise Gauche (the man with the bad left hand) came up with about thirty of his warriors. The chief suggested that they make a treaty of peace and invited the trappers to form with them a circle around the camp fire and smoke the calumet, or "peace pipe." Gauche seemed greatly disturbed and when Provot asked what troubled him he replied that his wah-kow, or guiding spirit, would not work in the presence of iron; that it was bad medicine. The chief and his men then took their arms and deposited them in a pile some distance from the camp, and invited the trappers to do the same thing. Not suspecting treachery, the trappers stacked their firearms and went back to the peace circle. At a signal from Mauvaise Gauche they arose and drawing knives and tomahawks from under their blankets, proceeded to butcher the white men. Provot and some of his men escaped, but most of them fell victims to the treachery of the Snake chief.

The next year Provot was joined by Major Ashley, one of the principal stockholders in the Rocky Mountain Fur company, and together they planned to make away with the furs that had been accumulated by Ogden at the mouth of the Ogden canyon. Ogden heard of the plan and at night removed his stores, valued at something like \$175,000, into the northern valley, which then received the name of Cache from the French word "cache," to hide. Ashley and his men through the connivance of some of Ogden's followers finally made away with the furs, and Ogden, broken hearted at his great loss, retired from the frontier.

Among the interesting characters who visited this valley in the early years of the last century was Captain Bonneville, a Frenchman by birth and a graduate of West Point, who obtained a leave of absence from army duty and fitted out an expedition to explore the Rocky mountain region. He was probably the first of the mountaineers who traveled by wagon train instead of on horseback, though it does not appear that he brought a wagon across the Wasatch barrier. He decided in 1832, after having visited the Great Salt Lake, to send out a party to explore its shores.

Lieutenant Walker, with a band of hardy men, was assigned to the duty of exploring the lake, which at that time was thought might be an arm of the Pacific ocean. He went around the north end, and finally reaching the Humboldt river, passed clear across the state of Nevada, discovering the river and lake which now bear his name, and finally arrived at Monterey, Cal.

While Bonneville could lay no claim to the discovery of the Great Salt Lake, it was he who first called attention to the old shore lines on the hills around the valley, and by them partially traced the outlines of the prehistoric lake which filled the great basin and had its outlet through the Snake and Columbia rivers into the Pacific ocean. In recognition of this service the former great inland sea will always be known as Lake Bonneville.

Bonneville was an interesting character. He carried with him great quantities of alcohol and by mixing this with wild honey he made a novel drink that always purchased the friendship of Indian or trapper wherever they were met. He was utterly devoid of foresight or imagination, having declared that all of the vast region west of the Missouri must always remain a worthless wilderness.

Captain John C. Fremont explored the lake in the winter of 1842-3 and at that late date claimed for a time to have been its discoverer. He finally reached California in 1845, and on his return to the east came up from Los Angeles over the old Spanish trail through southern Utah. Kit Carson, the frontiersman of dime novel fame, was Fremont's guide. Kit had been in this region for several years, and is reputed to have built the first boat that ever sailed upon the waters of the Great Salt Lake.

There were many other interesting characters, such as Bridger, Sublette, Fitzpatrick and a dozen more who made the frontier their home.

In 1846, the year before the pioneers came, the famous Donner party crossed the continent and at the mouth of Echo canyon heard of a new trail across the Wasatch into the valley of the Great Salt Lake. They followed down the Weber river to the mouth of East canyon, thence up East canyon over Big mountain and Little mountain, down Emigration canyon into this valley. This is the trail the pioneers took the following year.

The Donner party, proceeding west by the south end of the lake, and after endless trials upon the desert, were overtaken in the Sierras by early snows. The story of their sufferings is most harrowing. When their food had been exhausted, they were reduced to eating the flesh of their own companions who had died of starvation and in some cases, it is said, they even drew lots to see which should be killed to furnish food for the survivors. The rescue of the remnant of this little band is one of the heroic features in the history of California.

The next year, 1847, came Brigham Young and his hardy band

of pioneers and, having reached this point, my part of the story is told.

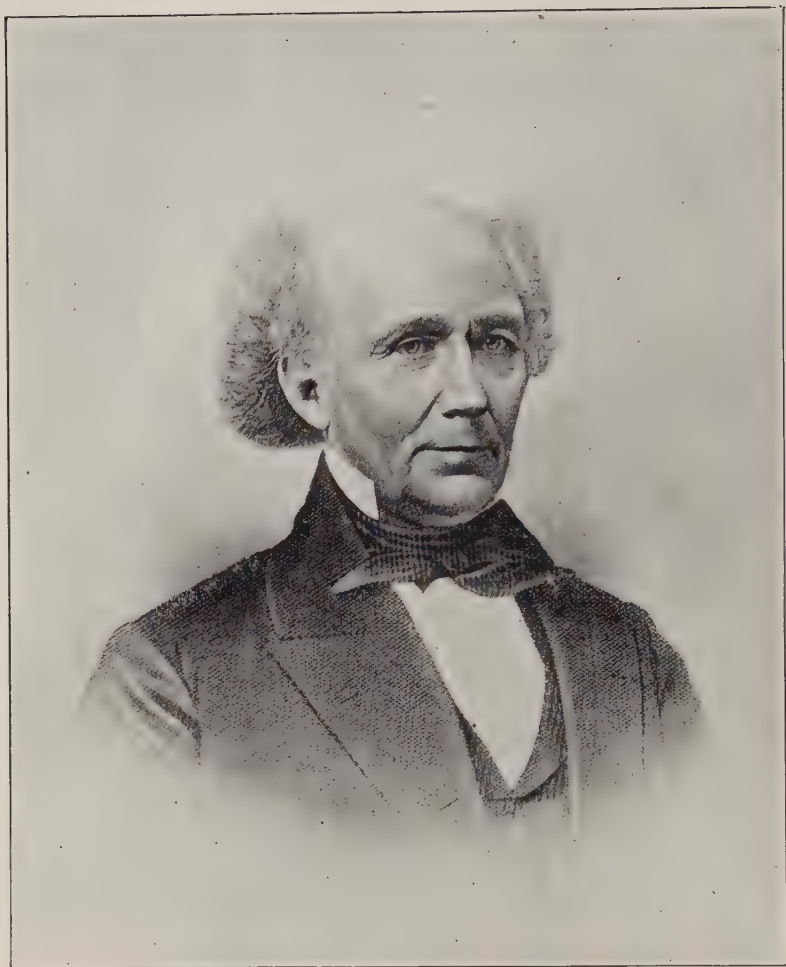
The contemplation of the early history of this state suggests that many changes might be made in the nomenclature of our mountains, our rivers, our canyons and even our towns, with the thought of preserving in our history the names and the deeds of the brave Catholic fathers, the adventures of the trappers and the explorers and the trials and triumphs of the pioneers.

With such a world of romance in our history, we should not have given to that magnificent gorge of the Wasatch so commonplace a name as Big Cottonwood canyon. City Creek, Big and Little Cottonwood and Mill Creek canyons, Twin peaks and Lone peak are all misnamed. There are a thousand cottonwood canyons in the western United States, and as many more mill creek canyons. Let us give to these and other great works of nature names that will mean something in the history of our state, and that will carry with them the romantic charm of the days of the trail blazers.

Let us give back to Utah Lake its original Indian name of Timpanogos; name one of the great canyons or a noble mountain for Father Escalante; give the names of the rest of his band and their patron saints to rivers and mountains and valleys; accord to the names of pioneers a like treatment and you will add to this state a mystic charm that will live forever in poetry, in painting and in song.

THE SPIRIT OF GATHERING RECORDS.—We are now baptizing for the dead, and we are sealing for the dead, and if we had a temple prepared, we should be giving endowments for the dead—for our fathers, mothers, grandfathers, grandmothers, uncles, aunts, relatives, friends and old associates, the history of whom we are now getting from the East. The Lord is stirring up the hearts of many there, and there is a perfect mania with some to trace their genealogies and to get up printed records of their ancestors. They do not know what they are doing it for but the Lord is prompting them; and it will continue to run on from father to father, father to father, until they get the genealogy of their forefathers as far as they possibly can.

In the Millennium, when the kingdom of God is established on the earth in power, glory, and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, become as it were, pillars in the temples of God, and they will officiate for their dead.—BRIGHAM YOUNG. AUG. 24, 1872.



DR. JOHN MILTON BERNHISEL,
Utah's First Delegate to the National Congress.

DR. JOHN MILTON BERNHISEL.

UTAH'S FIRST DELEGATE TO THE NATIONAL CONGRESS.

A Paper Read Before the Genealogical Society of Utah, July 17, 1912.

BY DAVID M. BERNHISEL.

John Milton Bernhisel was born at Lloydsville, Perry Co., Pa., June 23, 1799. His father was Samuel Bernhisel and his mother Susannah Bower. He was the second of a family of nine children.

His childhood days on the farm with his parents "ran quiet as the brooks by which he sported," far removed from the dissensions incident to the restless conditions that existed throughout the country at that eventful period of its history. Postal or telegraphic communications there was none. News was a long time reaching those remote farming districts. Each village and hamlet might be said to be a government within itself. This tranquil life with his parents continued until his fourteenth year. Leaving home at this age, he took upon himself the serious labor of life, working at odd jobs for the farmers in the surrounding country, until he finally drifted into Philadelphia.

He was a studious young man, and upon reaching the required age, was successful in passing the examination for matriculation in the Medical Department of the University of Pennsylvania, from which he graduated with high honors in the Class of 1827. This class included among its members such eminent persons as Simon Cameron, Col. Thomas Kane and his brother Dr. Kane, the Arctic explorer.

Doctor Bernhisel, on leaving college, was admitted to practice in the Alms-Houses and Hospitals of Philadelphia; and for several years followed his profession there. Later he moved to New York City, where he again "hung out his shingle" as a man of medicine. Notwithstanding he was considered a rather poor business man, he succeeded in building up a most excellent practice.

About this time his health being poor, he undertook a horse-back journey to Missouri, at that time a Territory, subsequently returning to New York, where he again took up the practice of medicine. He renewed his acquaintance and friendship with some of his class-mates, and particularly the Hon. Thaddeus Stephens who, we are reliably informed, was wont to say that "The Doctor was the handsomest man in America."

Some of the older persons present may remember Dr. Bernhisel. In appearance he was the beau-ideal of a "rare old American Gentleman." His slender well-proportioned figure, clear-cut features,

fleecy-white hair, and subdued gentlemanly demeanor never failed to strike the beholder with respect.

It was while in New York that Doctor Bernhisel first heard the Gospel preached by the Elders of the Church of Jesus Christ of Latter-day Saints, and identified himself with the Church,—and not for one moment, from that day till the hour of his death, did he falter in the faith.

He left New York City and joined the main body of the Church in Nauvoo, Ill., in the early part of 1842. On arriving at Nauvoo, he secured lodgings with an old friend, a Mr. Schneider.

The Doctor became intimately associated with the Prophet Joseph Smith, and the two men became devoted friends. The Prophet insisting, my father took up his residence at the "Mansion House" and became a member of his private family. Here these two sat at the same table and discoursed familiarly together. It is related of the Doctor that he invariably arose when Joseph Smith entered the room. On one occasion when he was gently reproved by Joseph Smith, and asked why he did so, he gracefully replied: "Because I love to honor the man whom God honors."

In considering the strong bond of sympathy between these two men, Joseph Smith and John M. Bernhisel, it is evident that in one respect, at least, there was a marked similarity,—each possessed remarkable integrity; honesty and truthfulness characterized both. Aside from this, probably two greater extremes never associated in so friendly a spirit. Doctor Bernhisel was a man of education and culture; naturally shy and retiring, never obtrusive, but silent and shrinking from public notice. He was a confirmed bachelor, in which condition he would probably have remained, but for the teachings of Joseph Smith, who strenuously urged him to obey the law, which he did. He married in 1846 Elizabeth Barker, by whom he had nine children.

At Nauvoo he became intimately associated with the work of the Church, and he passed through those "times that tried men's souls," when the spirit of persecution ran high and the Saints were abused, murdered, and driven, the culmination of which was the death of Joseph and Hyrum Smith and the expulsion of the Saints from Nauvoo.

Dr. Bernhisel undertook missions of importance on several occasions to St. Louis, Kirtland and other places in behalf of the Church. While he practiced medicine at Nauvoo, his time was spent mostly in the service of the Church.

At the time of the exodus from Nauvoo he was absent from the city, and his wife and mother-in-law had some trouble, you may be sure, in crossing the river. Many are the stories my mother used to tell of those terrible times.

Doctor Bernhisel came to Utah in the Company of which Newell K. Whitney was Captain, arriving in the valley in 1848.

Incident to this time were the trials endured by the Pioneers. Famine stalked in the land. Many lived upon roots and berries, gathered from the mountains. Indians stole their provender and stampeded their cattle. Numerous were the expeditions taken against them before a final peace arrangement was effected.

In July, 1849, the General Assembly of the new State of Deseret held its first session at Salt Lake City. It was decided in March of the following year to petition Congress for the organization of a Territorial Government of the Settlers and Pioneers of the Great Basin. A memorial to Congress, numerously signed, was sent to Washington. Doctor John M. Bernhisel was the bearer of this petition. He carried with him a letter of introduction, signed by Brigham Young, Heber C. Kimball, and Willard Richards, to the Hon. Stephen A. Douglas, with whom in after years he became very friendly, and who presented the memorial to Congress. This memorial was passed and approved by Congress September 9th, 1850. Notwithstanding the enemies of the "Deseret Mormons" as they were called, tried by all manner of false and evil reports to have Congress refuse to admit the Territory.

The provisional government of Deseret being dissolved, Governor Brigham Young, on July 1st, 1851, issued a proclamation, calling for the election of a Territorial Legislature and the choosing of a delegate to the National Congress.

The election was held on the first Monday in the following August. On this day, August 4th, 1851, Dr. John M. Bernhisel was unanimously elected Utah's First Delegate to the National Congress. He was now in his 53rd year.

Dr. Bernhisel served in the capacity of Representative to Congress with fidelity to his constituency for four consecutive terms, or until 1859, when he was succeeded by Capt. Wm. H. Hooper, who served one term when my father was re-elected in 1861 and served till 1863, when he retired from public life.

It was during Doctor Bernhisel's Congressional career that the memorial to Congress for the construction of a great National Central Railroad to the Pacific Coast was presented. Congress at this time passed an Act for the suppression of Indian Hostilities. The first postal service between Utah and the East over the great plains, was inaugurated through his efforts. Many other important measures were obtained while the Territory was yet struggling in its infancy.

During the time the Doctor served as Utah's Representative, and especially during the earlier portion of the time, the only means of transportation or conveyance over the Plains, was an ordinary wagon. No fast train service with comfortable Pullman sleepers affording pleasant and safe trips. There were no bridges, and scarcely a vestige of a road for hundreds of miles. As may be supposed, he made numerous journeys, and was exposed to

many hardships and dangers, which he always cheerfully endured.

At the time of the famous Buchanan War, when popular prejudice had been fanned to a furious flame by lies and misrepresentations, it was thought to be as much as a man's life was worth who professed to be a "Mormon" to travel through the country. Doctor Bernhisel, with the quiet courage for which he was noted, and heedless of danger went to Washington, with as much unconcern for his personal safety, as if everything had been as pleasant and comfortable as it is at the present day.

An incident occurred on one of his trips that I may here relate that is not entirely devoid of humor.

A civilized Indian, named Yodes, used to carry the mails to Laramie for Messrs. Little, Decker & Hanks, who were the contractors. The river, Ham's Fork, was greatly swollen, besides being filled with running ice. The Doctor could not swim, and Yodes was to pull him over with a lariat attached to his body, the Indian agreeing not to pull until the Man of Medicine was ready. Yodes, however, in a spirit of mischief soused him right in suddenly, dragging him through the stream and landing him on the other side in double-quick time. Needless to say the Doctor did not like that summary method of transportation; but passed the matter over pleasantly and without a word of reproach.

At Washington he was held in universal esteem and respect. But this was the same in every circle in which he moved. He was not an aggressive man. In consequence of his amiable characteristics he had not nearly the opposition to contend with, that a more resolute individual would have had to meet. His gentleness disarmed those who would have otherwise been ready to assail his opinions and positions. When other members of the House were seeking notoriety and planning political coups and schemes, the Doctor, always of studious habits, would be found in the Library searching for information from the treasures of books.

He was at Washington intimately associated with the Hon. Simon Cameron, Wm. H. Seward, Daniel Webster and President Abraham Lincoln. Much correspondence passed between them, a considerable amount of which is still preserved and in our collection.

The establishment of the Zion's Co-operative Mercantile Institution was begun at the advent of the railway. The days of freighting by teams from the Missouri river had passed. The people had prospered with their flocks and herds, and in all of the products of the farm and orchard. They began to feel that they were riding on the wave of prosperity.

Following the Conference of this year, a meeting of the leading business men of the state was held in the Social Hall. Out of that meeting came the establishing of the big Co-operative Store. John M. Bernhisel was elected its first vice president.

As may be supposed, Doctor Bernhisel was deeply interested in

the educational development of the Territory. He was one of the founders of the University of Deseret, or the University of Utah as it is now called, and was for some years a member of the Board of Regents of that institution. Through the influence of Brigham Young Congress appropriated \$5,000.00 for a library in connection with the University. Doctor Bernhisel selected the books and had them shipped across the Plains.

Always a devoted advocate of learning and advanced thought, he lived to a good old age, having passed that point that marks the eighty-second mile-stone on Life's Highway. There can be no doubt that his longevity was largely due to his abstemious habits. I do not know of his ever having used stimulants of any kind. He even avoided the use of condiments. Often I have heard him say that he had not tasted wine for forty years.

This brave and gentle man through all the storms of life was oak and rock; but in the sunshine was vine and flower. A thousand times I have heard him quote these words: "Always cultivate a cheerful, happy and contented disposition," and again "A contented mind is a continual feast." Nothing better, perhaps, illustrates the character of the subject of my sketch. Courteous to all, the soul of honor, the very personification of integrity, and a Lord Chesterfield in politeness.

In his later life, the Doctor was unfortunate in business. He was engaged in mining matters in which he was very unsuccessful, but modestly and quietly he pursued his journey along the walks of life, and as silently passed on to the life beyond. He died Sept. 28, 1881.

THE READING ROOM OF THE BRITISH MUSEUM.—The great reading room of the British Museum in which hundreds of people are always at work at small desks, is circular in form, and surrounded by a dome 140 feet in diameter, and 106 feet in height. With its surrounding book department it contains 2,000,000 cubic feet of space. It is the most magnificent reading room in the world, and as one stands within it, surrounded by its seemingly numberless volumes, he is dull indeed who is not stirred to admiration at the sight. Under the dome is a great circular desk, around which perhaps fifty people can stand to consult the index volumes which occupy shelves beneath it, and inside the circle, are a number of attendants to receive the order slips for books. The indexes—for the Museum has no card catalogue—comprises over 1200 volumes, alphabetically arranged.

EXTRACTS FROM SCOTTISH RECORDS.

(Continued from Page 138, No. 3.)

BY GEORGE MINNS, ENGLISH GENEALOGIST.

KIRKENTILLOCK, DUMBARTON.

(All dates, unless otherwise stated, refer to births.)

Children of Thomas Reid and Elizabeth Reid:—Thomas, 4 July, 1809; Walter, 25 Oct., 1811; Mathew, 7 July, 1814; John, 4 Feb., 1817.

Children of John Patrick, weaver, and Janet Liddle:—William, 23 Dec., 1794; James, 7 Oct., 1796; David, 31 Oct., 1800; Alexander, 29 Sept., 1802; Thomas, 3 Sept., 1804; Agnes, 30 April, 1806.

Children of Gavin Rodger, weaver here, and Marrion Henderson:—Janet, 9 April, 1814; Robert Gilmer, 15 Sept., 1816; John, 19 May, 1819.

Children of John Ronald, weaver, and Margaret Mannus:—John, 18 Sept., 1813; Isabella, 27 May, 1815; Joseph, 1 April, 1817; Grizel, 28 March, 1819.

Children of Robert Stewart, Barbeth, and Margaret Ferrie:—William, 13 April, 1808; Ann, 4 Aug., 1809; Robert, 13 Feb., 1812; James, 20 Feb., 1815; Elizabeth, 1 March, 1817.

LONGFORGAN, PERTH.

Mr. Peter Forbes, having been elected schoolmaster of this parish at Whitsunday, 1804, but owing to the repairs of the school-house not being finished, did not remove from Blairgourie, where he was schoolmaster until the 1st of Nov., 1804. And for the convenience of his children, he thinks it proper that the following extracts from the Registers of Murrose & Blairgourie should be inserted in this Register.

His spouse was Mrs. Elizabeth Dow.

Their children born at Murrose, Forfar, were:—Isabella, 15 July, 1793; Janet, 12 Oct., 1794; John Alexander, 26 April, 1796; Elizabeth, 12 Feb., 1798.

Mr. Forbes with his family removed from Murrose to the parish of Blairgowrie, Perth, where he settled Whitsunday, 1798, and had:—Peter, 7 June, 1800, d. 1801; James, 16 July, 1802, d. 1838; Peter, 9 April, 1804; Margaret, 10 June, 1806.

“In 1808 William Shaw, mason in Kingoody and his spouse Janet Bruce, being [late] members of the Scots Episcopal congregation in Dundee, and having neglected the Registration of the names of their family ‘till now (being of that persuasion) do now Registrate them as follows:—George, 12 Nov., 1791; Janet, 15 July, 1793; James, 8 Feb., 1797; David, 30 April, 1800; John, 26 April, 1803; Elizabeth, 12 Oct., 1807.

The children of Alexander Simpson, master of Kingoodie Quarry, and Margaret Corbet (previously members of the Church of England):—Margaret, 29 Sept., 1759; Alexander, 16 Sept., 1760; Elspeth, 8 Aug., 1762; David, 7 Nov., 1763; John, 1 July, 1765; Thomas, 29 April, 1767; James, 2 May, 1769; William, 21 Oct., 1770; Robert, 26 Sept., 1771; Jean, 15 June, 1773; Helen, 14 May, 1775; Anne, 13 March, 1778; Alexander, 28 Aug., 1780.

OLD MACHAR, ABERDEEN.

The children of Robert Lyon, shoemaker at Denburn, and Christian Blackhall, baptized:—Elizabeth, 1 April, 1789; James, 7 July, 1791; Alexander, 25 May, 1793; Mary, 22 Nov., 1795. Entered in 1808, when probably the baptisms took place.

The children of Charles Morison, weaver, Gilcomston, and Jane Fowler:—William, 17 April, 1802; James, 26 May, 1807; Charles, 3 July, 1809. Entered in 1820.

The children of David Ratray, tobacconist, Gilcomston, and Anne Duncan:—James, 17 March, 1809; David, 13 May, 1811; William, 13 May, 1813; Ebenezer, 22 Sept., 1815.

The children of Peter Sim, at Grandhome Mills, and Elspet Morison:—Alexander, 9 Dec., 1804; Isabella, 8 June, 1806; Peter, 25 Oct., 1808.

The children of Mr. Patrick Still, stocking manufacturer, Gilcomston, and Mrs. Catharine Stewart:—Jane, 6 July, 1795, (Alexander Still, witness); Patrick, 27 April, 1797; Helen, 16 Dec., 1799; Catharine, 8 Oct., 1801.

Mr. Patrick Still, brewer, South Bridge, Holburn, and Mrs. Catharine Stewart, had born Charles, 27 Dec., 1808. Entered by the father in 1826.

OLD MONKLAND, LANARK.

The children of Peter Haig, farmer at Hutchistown, and Francis Hay:—Agnes, 29 March, 1784; Francis, 23 Feb., 1786; Peter, 24 Feb., 1788; Susannah, 5 Oct., 1790; Josiah, 8 Oct., 1793.

OLD MONKLAND, ABERDEEN.

NOTE—"As I am determined and resolved to fix my residence and that of my posterity in this parish upon the Estate of Bredisholm taking the name and arms of the family as nephew of John Muirheid, Esquire, and legal purchaser of the foresaid estate, I have thought fit to make the following entry and declaration in this Session Book signed by me and my wife. My wife D: (Donna) Leanor de Miranda, a legitimate descendant of the family of Miranda of Cordova in the Kingdom of Spain, was born the 23 June, 1717. My eldest daughter now living called Helen was born the 21 May, 1751. My second daughter Lillias was born the 18 of March, 1753, and my only son born and baptized as above [At Bradisholm, James Grosset Muirheid, Esq.,

had a son born June 9, 1754, and baptized July 1 named John Grosset Muirheid] w'ch I declare to be all my lawful children now alive. In testimony of the truth of which I have writ and sign'd this entry with my own hand in presence of Mr. Robert Park, minister of the Gospel in this parish, John Muirheid of Bredisholm, Esq., my uncle, and John Yuill, session clerk of the same parish at Bredisholm, this 27 day of August, 1754."—*James Grosset Muirheid*. (And witnesses as above.)

The children of Thomas Miller, in Crosshill:—Christian, 22 March, 1767; Lilius, 1 July, 1770; Thomas, 29 Oct., 1772; Robert, 23 Nov., 1779; Jean, 31 July, 1784.

The children of Henry Pate:—Hugh, 13 June, 1768; Janet, 24 June, 1770; James, 30 Sept., 1772.

The children of Alexander Rodger, in Kirkburn:—Janet, 15 April, 1759; John, 17 May, 1761; Margaret, 21 Nov., 1762.

The children of Mr. George Scot, of Wester Daldowie:—Margaret, 11 April, 1768; Mary, 1 June, 1769; George, 15 Oct., 1770; John, 31 Dec., 1772; Elisabeth, 31 Jan. (?), 1775; Janet, 17 April, 1780.

The children of Robert Selkirk, weaver, and Janet Reid:—John, 14 May, 1782; Rebeka, 13 June (?), 1783; Janet, 25 July (?), 1785 (The last figure of each has been altered from what looks like a 4); Agnes, 11 Oct., 1787; William, 2 June, 1789; James, 11 Sept., 1791. Other children were born later.

The children of Andrew Stirling, Esq., of Drumpellier, Lanark, and Anna Stirling:—John, 7 Oct., 1786; Charles, 16 June, 1788; James, 30 Sept., 1789; Anna, 2 Sept., 1792; Dorathea, 28 Dec., 1793; Andrew, 19 Feb., 1794; Robert, 19 April, 1796; Edward, 8 May, 1797; Mary, 27 Aug., 1798.

NEW MONKLAND, LANARK.

The children of Alexander Walker and Margaret Marshal, in Shields:—James, 25 Nov., 1741; Jean, 25 Jan., 1747; Janet, 18 March, 1750; John, 18 July, 1754.

RENFREW, RENF.

The children of Archibald Speirs, of Elderslie, and the Hon. Margret Dundas:—Dorothy, 7th dr. born at Elderslie House, 2 Sept., 1804; Thomas, b. at Dawlish, Devon, 30 Sept., 1805; Archibald William, 3rd son, b. at Dawlish, Devon, 24 July, 1807; Alexander, eldest son, b. at Upleatham, Yorks, 29 April, 1808. There were other children. (See Burke's Landed Gentry.)

SHOTTS, LANARK.

The children of Robert Martin, Sen., in Quarrelhead, and Janet Thomzon:—John, 23 April, 1793; Marion, 17 April, 1795; Wil-

liam, 24 June, 1798; Robert, 30 Aug., 1801; Thomas, 17 May, 1805; Mary, 21 Nov., 1807.

John Meek, Esq., and Mrs. Janet Millar, married Feb. (last day), 1735 (Friday). Their children, born at Fortissate, were:—William, 18 Feb., 1736; John, 4 Jan., 1738; James, 12 March, 1740; Marion, 25 July, 1742; George, 3 Feb., 1745; Elizabeth, 21 Nov., 1747; Thomas, 3 March, 1751.

The children of William Meek, of Fortissate, Esq., and Christian Baillie:—Margaret, 23 March, 1760; Janet, 11 April, 1762; Catharine, 28 June, 1764; Marion, 25 July, 1766; John, 15 May, 1769; William, 17 Feb., 1773; Catharine, 27 April, 1778.

The children of James Smith, of Back or Moss, and Elizabeth Waugh:—Margaret, 13 Aug., 1776; Jean, 3 March, 1778; Jean, 3 March, 1780; Elizabeth, 21 May, 1782; John, 25 March, 1784; William, 6 March, 1787; James, 8 Aug., 1789; George, 14 Dec., 1791; Mary, 11 July, 1794; Helen, 18 May, 1799; Thomas, 30 Dec., 1801.

The children of John Taylor, Esq., tenant in Forrest Dyke, and Marion Marshall:—George, 23 March, 1766; John, 20 Oct., 1768; James, 21 May, 1770; Robert, 11 Feb., 1772; Marion, 29 March, 1774; William, 13 May, 1776; David, 12 April, 1780; Thomas, 2 Feb., 1782; Anne, 28 Nov., 1784; Ebenezar, 2 Sept., 1787; Katharine, 22 June, 1789.

The children of Thomas Wilson, tenant in Back'o Muir, and Sarah Turner:—William, 19 May, 1795; Daniel, 7 July, 1797; Thomas, 7 Aug., 1799; Christian, 29 Nov., 1801; Ann, 23 April, 1804; Agnes, 5 Nov., 1806; Sarah, 1 July, 1811.

INVERARY, ARGYLE.

The children of John Ogle O'Neill, merchant, and Mary Gulloch (Gallocher) his spouse:—Daniel, 11 Oct., 1820; Louisa Caroline, 7 June, 1822; John James, 1 May, 1826; Charles Bryson, 23 March, 1828; Mary Ann, 2 Jan., 1830; Bridget Stewart, 2 Aug., 1831.

NEW CUMNOCK, AYR.

The children of James Kennedy and Mary Young, in Feiden, or Ferdin:—Jean, 5 Jan., 1801; Helen, 13 July, 1802; Alexander, 12 May, 1804; Margaret, 1 April, 1806; James, 29 March, 1808; William, 27 Jan., 1810, in Dalrickelmell; Mary, 9 Jan., 1812, in Dalrickelmell; John, 11 April, 1815, in Dalrickelmell; Agnes, 28 Feb., 1817, in Dalrickelmell. All baptized 28 May, 1817.

The children of James Kirk and Sybilla Murdock, in Burnfoot of Brocklock:—Michael, 23 March, 1810; John, 12 Aug., 1813; James, 3 April, 1816; Thomas, 4 May, 1819; Hugh, 25 Nov., 1822. All baptized 8 Nov., 1836.

(TO BE CONTINUED.)

IMPORTANCE OF FAMILY HISTORY.

BY G. T. RIDLON IN "MAINE-GENEALOGIST AND BIOGRAPHER."

A knowledge of our national history is considered essential to fit one to act his part in the mutual association of citizenship, and as a qualification necessary to entering upon the active duties of manhood. Every man reared within the province of our schools, is supposed, when he has attained his majority, to be acquainted with the history of the land in which he was born and under whose institutions he has developed the endowments conferred by the Creator; also a more intimate knowledge of his native state and its enactments, with a discriminate familiarity with the affairs of his town from its earliest settlement. Indeed, he is incompetent to fulfill the duties that he owes to his generation, or to converse intelligently with his fellows without this knowledge; and yet, strange as it may appear to those who have not explored the genealogical field, with these acquirements related to the more distant circle of our interests, there are few, comparatively, who can give a reliable answer to an inquiry to the genealogy and the history of the family with which they are connected. How few of our young men can tell the names of their great-grandparents! Many there are who never knew the names of their grandparents.

That the interest in the study of genealogy has received so little encouragement in our country, in years past, we sadly regret; but we now rejoice with every lover of antiquity to know that the study of family history is at present receiving so many encouragements from those institutions designed for its furtherance. The New England Historic Genealogical Society has done much to inspire interest in this pursuit, and is constantly opening avenues through which others are seeing the importance and value of family history.

As an evidence to prove the progress that this interesting study is making in New England, we have only to visit the library of the society in Somerset street, Boston, and there see the accumulation of volumes in the genealogical departments, and the number of those who are consulting works of reference there. And those individuals who a few years since considered all efforts and time devoted to genealogical study as wasted, are now quite ready to give their attention to the subject, and are more careful to preserve those ancient documents in their possession that relate to the lives and doings of their ancestry.

But we are far deficient in our sources of genealogical information, and the means employed for the preservation of our family statistics. Indeed so little public interest has been felt that our newspapers, that are largely devoted to local and biographical matters, have been unwilling to allow space for an abridged pedi-

gree of our most distinguished historical families. This shows that the public interest in the subject of family history has not reached that standard which it has reached in other lands, for the editors of those papers must adapt their publications to the taste of their reading patrons. In nearly all respectable newspapers in England and Scotland, when biographical notices are printed, and especially when such notices follow the death of a distinguished man, the pedigree of his family is appended, thus keeping constantly before the reading people the history of family descents; and children reared under these influences have kindled within them a stronger affection for and devotion to those families with which they stand related.

But some present the plea that our country is comparatively new; that *our* England is new, and that, consequently, we have no antiquity; that tradition is sufficiently reliable as a medium of communication with the events and the generations past. But in nearly all other countries provisions were early made by the governments for gathering and preserving pedigrees and records of families. Indeed, before any general arrangement had been sanctioned by the government, the clan in feudal times adopted a plan for the identification of all who were connected with the clan. Every chieftain adopted a distinguishing name, and then, to make the bond of union stronger, all members of the clan assumed their leader's name; thus the foundation was laid for the preservation of their clanal or family pedigrees.

It was at one time a custom for officials called Heralds to make Visitations among the various nobles and landed gentry, for the express purpose of inquiring into and setting right all irregularities connected with armorial bearings, and for properly compiling pedigrees and records. These Visitations were considered of so great importance that they were conducted by virtue of commissions under the privy seal, to the two provincial Kings of Arms, authorizing and commanding them, either personally or by deputies, to canvas the entire district, and at stated seasons to convene before them all persons pretending to bear arms and cause those thus assembled to show by what authority they claimed the distinction. Almost unlimited powers were granted these Heralds, and the means employed to enforce strict obedience to their regulations were sometimes ludicrous and unreasonable. They had license to enter, upon reasonable request, all churches, castles, houses, and other places, to peruse therein all crests, cognizances, devices, and records of them, to examine statistics of descent, marriage, issue; and not only so, they were authorized to pull down and deface all armorial bearings not well authenticated, and so destroy all pedigrees claiming relationship for those presenting them, with landed families, unless their authority and accuracy were well proven. When the provincial Herald arrived at any place where the visitation was to be holden, he issued warrants

directed to the constables or chief officials of the districts, commanding them to warn all parties named in the warrant within their jurisdictions, to appear personally before him, and to bring with them all arms, crests, and pedigrees of descent, with such ancient documents as might be evidence to prove the genuineness in order to prove their proper registration. Attested pedigrees were thus presented to the Heralds and properly recorded. Thus the history of their families were permanently preserved, and present generations have the satisfaction of consulting the registration books, and of thus tracing their ancestral chain for hundreds of years. So stringent were the laws instituted for the regulation of this system, and the honest discharge of the duties imposed upon the appointed officials, that we are informed that "a dealer in false pedigrees and arms lost one of his ears as punishment for the offense."

Not much attention has been given to the interests of genealogy in our country, but we have reason to believe that the fires already kindled will burn on until the heedlessness, prejudice, and ignorance so prevalent at present will be consumed, and in their places a spirit of encouragement and helpfulness be developed. There are various reasons why we should give attention to the preservation of our family history. Our old people are fast passing away—links between the past and present—and are carrying with them the histories of their own and contemporaries' lives. A few more years and there will be none to give us, even a traditionary clue to the history of our ancestry.

A reason why our family records and histories should be placed in form for permanent preservation is the fact that we all possess an inherent desire to retain our identity to be remembered by the generations to follow us. Who is willing to be forgotten and have his name lost to posterity? And yet we must all submit to the acknowledgment that we shall be remembered only a few years, unless some enduring record of our names and lives are preserved to remind and inform the "coming man" that we had a place "among the sons of men," and were designated by the names we now bear. Even when absent from those friends we love only for a short time, we find a satisfaction in learning by their letters and the regards they send that we are remembered, and that

"They look for us their home to share,
And joyful greetings wait us there."

We erect monuments and tablets as marks of respect to the departed, to designate the places of burial, with their names, and inscriptions of their virtues carved thereon, and this is well; but in a well-arranged volume of family history a monument is preserved upon which the names and virtues of all our kindred may be recorded—a monument not isolated from us by distance, but may be laid on our tables and perused at our convenience.

Another important consideration in preserving the history of families and their connections, is that thereby much local history will be preserved which must otherwise be irrevocably lost. All well-arranged genealogical registers contain descriptions of the lands and homes where our ancestors lived, the copies of ancient wills, deeds and inventories; thus giving the coming generations the power of knowing who were the first proprietors of and settlers upon their own town lands. These records also show the comparative value of property at different periods since the settlement of our country, the means employed to procure a livelihood, and handing forward to the future reader how our country developed in the onward march of civilization. Besides this, we are enabled to learn of the struggles through which our ancestors passed to effect a permanent settlement, to secure titles and hold possession of their lands, and to know of the labor performed and deprivations submitted to by them in bringing into a state of productiveness and beauty the broad meadows and fertile fields we now own; thus causing one to love the possession of land and to keep in the family the estates once owned by our ancestors—the most noble patrimony ever handed down to posterity.

In preserving our own family history we weave in threads from other family looms, incorporated with our own fabrics by intermarriages, thus, perhaps, preserving missing links in other genealogical chains that would otherwise have been lost irretrievably; thus we assist the antiquarians who may follow us, until at length a complete library of genealogical registers are preserved in our repositories for the benefit of all generations ever after. The elements of human nature have not changed; consequently, as we recognize the obligations we are under to those who have preceded us for preserving for us the meagre records of their families, so may we remember that “no man liveth to himself, and no man dieth to himself,” and use every available means to place in form for permanent preservation the record, pedigrees, and histories of our families, “that the generations to come might know them, even the children who should be born, who should arise and declare them to their children.”

Much valuable information has already been lost through the lack of interest in antiquity. Thousands of ancient documents have been destroyed by fire and vermin, in which valuable statistics and local history were recorded, and the lovers of antiquity are constantly discovering in the musty chambers of old mansions, in old closets and chests, papers, books, and accounts that provide many dates and facts for genealogical registers, of which they would otherwise be deficient. May all families possess an interest in this subject sufficient to incline them to preserve all old books, wills, deeds, accounts, charters, commissions, obligations, inventories, diaries, and letters in which are found names and dates. If they encumber their homes they should be deposited

for safe keeping in some of our public libraries, where the antiquary may have access to them.

NOTE. This article was written in 1875. Since then the indifference to genealogy and family history in the United States which the author deprecates, has largely disappeared. There is now quite a general interest in these subjects, which interest is increasing year by year.—*Editors.*

LESSONS IN GENEALOGY.

BY SUSA YOUNG GATES.

After examining the books on surnames mentioned in a previous lesson, we would do well to take up Marshall's Guide and give a brief illustration from it. Consulting the guide for Youngs (Yonge) we find a long list of references, a few of the first being herewith given:

YONGE.—Harlein Society, XX, 101; XXVI, 152; Genealogical Records of Family of Woods, 35.

YOUNG.—Visitations of Staffordshire, 1614 and 1663, William Salt Society, 336. Bysshe's Visitations of Essex, edited by L. J. Howard, 107. Foster's Visitations of Northumberland, 128. Some Old Families, by H. B. McCall, 263. Alexander Nisbet's Heraldic Plates, 90.

In explanation of these quotations: Information concerning the English surname of Young is to be found in each of the books mentioned, in the volume or volumes named on the pages stated. The references thus given will contain quite extended mention of the Young family; for only such are thus catalogued. Where there are but few or scattering Young names in any book, such would be passed over; but a pedigree, or an extended mention would receive attention in the Guide.

The first reference under Yonge is Harleian Society, Vol. XX. This is the Heralds' Visitation of Dorsetshire. Sims in his Manual for the Genealogist gives the following account of the Heralds' Visitations:

"These records are of the highest importance to genealogists. The Heralds were first incorporated in the reign of Richard III. and their province appears to have at that time extended no further than the preventing more than one family from using the same escutcheon. It was evident, however, that the advantages to be derived from their institution, were such as resulted from the confidence with which the public resorted to their archives, and were determined by their reports. That their investigations,

ILLUSTRATIONS OF CHART FROM VISITATIONS OF DORSET.

Yonge.

[Harl. 1166, fo. 23.]

ARMS.—*Per fesse sable and argent, three lions rampant-guardant counterchanged.*CREST.—*A demi-sea-unicorn rampant argent, horned and finned gules.*

Hen: Yonge of Buckhorne weston=Alice da. of Rob: Dauidge
in Com. Dorset. of the same.

Richard Yonge of Buck-
horne weston 2. sonne
rector eccl'ia de Buck-
horn weston.

Katherin da. of
Pitt of Abbot's
Hle in Com.
Som's.

Tho: 3 sonne
of Buckhorne
weston.

Elizb: da. of
Chamb'leyn of
Monckton Deu'ell
in Com. Wiltes.

ffran: married to
Kitson of Batcheler
of Deuinitie.

Rog: Yonge sone & hey:
mar. Mary da. of
Mayowe in Com. Som'set.

Marerie [*sic*]. Amye.

Christo'r 1. Edmund 3.

Rog: 2 sone of
Buckhorne
weston.

.... da. of W^m
Mullins of the
same.

Lucie a da.

Joh: Yonge of
the same place
sone & hey:

Lucie da. of
Nicho: Joyce of
Marnehull in
com. Dors:

Katherin
ob. sine
p'le.

Agnes ux.
Tho.
Robins.

Marg^t mar.
to Joh:
Baker.

Joane mar.
to Joh:
Royall.

Marg^t mar. to Joh:
Hillson.

Joane mar. to Rob:
Crases.

Mary ob. sine
prole.

Agnes mar. to Tho:
Presleye.

Hen: &
John
ob. sine
p'le.

Nicho:
Yonge
of Buck-
horne
weston
Livinge
1623.

Suzan da. of Christ:
ffarwell of the Towne
& Countie of Poole.

Hen: 3
sonne.

Joane da. of James Rayer of
Temple Combe in com. Som's.

James 1.

John 2.

Nicho: 4.

ffran: 6.

Jane 1.

Suzan 2.

Hen: 3. Rob't 5.

John Yonge sone &
heyre ætatis 24 annor.
1623.

Christop. 2.
Thom. 3.

Elinor
ob. s. p'le.

Elizb. 1.

Kather. 2.

Suzan 3.

(Signed) NICHUS YONGE.

therefore, might be as general as possible, a *Visitation* of each county was decreed by the Earl Marshall, and confirmed by warrant under the Privy Seal. The most ancient visitation on record is asserted to have been made in the reign of Henry IV., from the existence of the following memorandum in Harleian MS. 1196—'Visitacio facta per Marischallum de Norroy ult. ann. R. Henrici 4ti. 1412'—a period of seventy years before the incorporation of that body. The MS. in question is a folio, consisting of loose pedigrees and miscellaneous heraldic scraps, some written as late as 1620 and 1627, pasted on the leaves of a printed book. The memorandum quoted occurs amongst others on folio 76b, and affords the sole authority for the above assertion.

"The first commission proceeding from royal authority was issued to Thomas Benolte, Clarenceux King of Arms, in the 20th of Henry VIII. (1528-9) empowering him to visit the counties of Gloucester, Worcester, Oxford, Wilts, Berks, and Stafford. From this time until the close of the seventeenth century, visits were regularly made every twenty-five or thirty years. The last, which was that of the county of Southampton, was made by Sir Henry St. George, *Clar.* in the year 1686.

"The register books kept by the Heralds and their assistants during these visitations contain the pedigrees and the arms of the nobility and gentry, signed by the heads of their respective families, and are of the highest value to genealogists."

This illustration from the Visitations is a chart or diagram. There are various forms of charts, but this is probably the one most used. All pedigrees in the Visitations are shown by these charts. (See illustration on page 187.)

By way of explanation: The two small horizontal lines denote marriages, and the small perpendicular lines, children. In this pedigree we would read that Henry Yonge married Alice Daudige, and the unbroken line connecting with this marriage would show that they had seven children. We will now arrange the families of Henry Yonge and his son John, for a temple record.

(This pedigree was taken from visitations of Dorset, Har. xx.)

1. Henry Yonge, b. about 1512, of Buckhorne Weston, Dorset, Eng.
2. Alice Daudige, " " 1514, " " " " " "

CHILDREN.

x 3.	John,	" "	1537,	" "	" "	" "
x 4.	Richard,	" "	1539,	" "	" "	" "
x 5.	Thomas,	" "	1541,	" "	" "	" "
	6. Katherine,	" "	1543,	" "	" "	" "
x 7.	Agnes,	" "	1545,	" "	" "	" "
x 8.	Margaret,	" "	1547,	" "	" "	" "
x 9.	Joane,	" "	1549,	" "	" "	" "
<hr/>						
3.*	John Yonge,	" "	1537,	" "	" "	" "
10.	Lucie Joyce,	" "	1539,	" "	Marnehull	" "

*Repeated number, to be written in red ink.

CHILDREN.

x11. Margaret,	" "	1562,	of Buckhorne Weston, Dorset, Eng.
x12. Joane,	" "	1564,	" " " "
x13. Mary,	" "	1566,	" " " "
x14. Agnes,	" "	1568,	" " " "
15. Henry,	" "	1570,	" " " "
16. John,	" "	1572,	" " " "
x17. Nicholas,	" "	1574,	" " " "
x18. Henry,	" "	1576,	" " " "

You will notice we have one exact date, John Yonge, aged 24 in 1623, the year of the Heralds' Visitation. This would make John born in 1599. We can now approximate from this date, allowing 25 years to a generation.

The pedigree states that several of the children died without issue or in latin, *ob sine prole*.

The student who would arrange this chart completely in a temple record form may do so by following the illustration given of such a record on pages 78, 79 of the April, 1912, number of this magazine.

After examining the books referred to in Marshall's Guide, we should then take up the Parochial Records.

"The evidence afforded by Parochial Registers is of the first class, and there is scarcely a claim of peerage or case of heirship on record which has not been proved in part by them.

"At the dissolution of the monasteries in the year 1535, the dispersion of the monks, who were, up to that period, the principal register keepers, gave rise probably to a mandate, issued in 1538, by Thomas Crumwell, afterwards Earl of Essex, the Vicar-General, for the keeping of registers of baptisms, marriages, and burials in each parish. Afterwards, in the reign of Elizabeth, it was ordered that every minister, at his institution, should subscribe to this protestation, 'I shall Keepe the register booke according to the Queene's Majesties Injunction.'

"But as the ordinances contain no particular directions for the preservation of the registers, and as they were retained in private hands, and the registrars were continually changed, most of the records have been lost; in some parishes the entries are found in the old parish book of registers. However, with the Restoration, this irregular system of registers ceased, and from 1660 the parochial registers have been in most cases well kept.

"Many parishes have no early registers.

"The registers of London parishes will most generally be found to commence in the year 1558 (1 Elizabeth) and to have been thence regularly continued (the Usurpation excepted) to the present day. The registers of the twenty years intervening between their introduction in 1538 and the year 1558, are not frequently met with.

"It should be remembered that many parishes exist no longer, or have become united to others. No less than thirty-five of the

churches destroyed by the fire of London in 1666, have never been rebuilt. The ancient registers of these parishes, or some of them, may often with diligence be discovered; at times they are to be found in the chest of the nearest, or of a neighboring parish church."—*Sim's Manual*.

In taking records from parish registers one should keep in mind that it was common in the age of Elizabeth to give the same Christian name to two children successively; and that every unmarried lady was called Mistress till the time of George I.

A few words in regard to old and new time is important here. The quotation is from Sir Harris Nicolas' *Chronology*:

"In England, in the seventh, and so late as the thirteenth century, the year was reckoned from Christmas Day; but in the twelfth century, the Anglican Church began the year on the 25th of March; which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the Calendar by stat. 24 George II. c. 23, by which the legal year was ordered to commence on the 1st of January, in 1753. It appears, therefore, that two calculations have generally existed in England for the commencement of the year, viz.:

"1. The Historical year, which has for a very long period, begun on the 1st of January.

"2. The Civil, Ecclesiastical, and Legal year, which was used by the Church and in all public instruments, until the end of the thirteenth century, began at Christmas. In and after the fourteenth century, it commenced on the 25th of March, and so continued until the 1st of January, 1753.

"The confusion which arose from there being two modes of computing dates in one kingdom must be sufficiently apparent; for the Legislature, the Church, and Civilians referred every event which happened between the 1st of January and the 25th of March to a different year from historians.

"To avoid as far as possible, the mistakes which this custom produced, it was usual to add the date of the Historical to that of the Legal year, when speaking of any day between the 1st of January and the 25th of March, thus,—

January 30, 164	} 8 i. e. the Civil and Legal year.
	} 9 i. e. the Historical year.

or thus,—

January 30, 1648-9.

"This practice, common as it has long been, is nevertheless, frequently misunderstood; and even learned and intelligent persons are sometimes perplexed by dates being so written. The explanation is, however, perfectly simple for the lower or last figure always indicates the year according our present computation.

"In Scotland the year was ordered to commence on January 1st

instead of March 25, 1600, by a proclamation dated the 17th of December, 1599; but the old style continued to be used until altered in 1752, pursuant to the Stat. 24 George II."

AMERICAN BOOKS

In beginning a research for an American family, one should first consult Munsell's Index to American Families, also Munsell's American Families. The list of books referred to in Munsell's Index includes such standard books as Savage's Genealogical Dictionary; American Ancestry; publications of the various genealogical societies; state, county, and town histories; and family genealogies. The surnames are arranged alphabetically, and the references are to books having pedigrees or connected information and not to scattered names.

Munsell's American Genealogist is a catalog of all American family histories published between 1771-1900, and gives the title page, number of pages, and other valuable information concerning these genealogies. It is also arranged alphabetically, and where more than one book on a family is published, they are arranged chronologically.

Savage's New England Dictionary, consisting of four volumes, gives the genealogy and valuable clues of the emigrants who came to New England prior to 1692. The surnames and Christian names are alphabetically arranged, but families are not compiled in generations.

The leading genealogical societies that publish books and periodicals on genealogical subjects are: The New England Historic Genealogical Society, Boston, Mass.; New York Genealogical and Biographical Society, New York City; the New Hampshire Genealogical Society, Dover, N. H.; the "Old Northwest" Genealogical Society, Columbus, O.; Massachusetts Society of Mayflower Descendants, Boston, Mass.; the Virginia Historical Society, Richmond, Va.; the Genealogical Society of Pennsylvania, Philadelphia, Pa.

The New England Historical and Genealogical Record is now in its sixty-sixth volume and year. Each volume has a complete name index, and in Vol. 50 there is an index of the family histories given in volumes 1 to 50. The New York Genealogical and Biographical Record is in its forty-third year. Both of these magazines are mines of valuable information concerning American family history and genealogy.

Among the books not referred to in Munsell's Guide are the Vital Records—consisting of births, marriages and deaths—of New England towns, many of which are already published, the states, in some instances having appropriated the money for this purpose. These books are of great value to those whose ancestors may be traced to that part of our country.

The student who has carefully followed the instructions given in these lessons pertaining to the recording of genealogy from the English records, will find very little trouble in using the American books.

WHAT THE COUNTRY GENEALOGIST CAN DO.

If any member of the Church living at a distance from Salt Lake City, where the Genealogical Library is located, asks this question, "What can the country genealogist do?" let it be answered thus:

First. He can join the Genealogical Society, and subscribe for the GENEALOGICAL AND HISTORICAL MAGAZINE, and persuade his friends to do likewise. He is thus laying the foundation for his own individual temple-work, and helping others to do the same.

Second. He can call his family together and persuade them to form a family organization. This family society should have as its central feature a temple committee, which should hold in trust all genealogical and historical data and records pertaining to the family.

Third. He can himself gather together all his loose genealogical information and turn it over to the temple committee of his family organization. If he should have properly prepared records, he can also turn them over.

Fourth. He can write to all his family connections far and near, and gather from them all notes and items, both of tradition and record, concerning his lineage, that is possible to be thus collected.

Fifth. He can open up a correspondence with the Genealogical Society of Utah, concerning his temple and genealogical work, asking for further information.

Sixth. He can write to the town or parish clerk from where his people emigrated and learn all that he can in this way about his various relatives.

Seventh. Lastly and most important of all, he can set aside a regular sum of money from his income, be it ever so little, with which to do his temple work.

The necessity of joining the Genealogical Society of Utah is plain to all who are acquainted with the scope of the work it is doing. Literature and information regarding the purposes of the Society are gladly furnished to all enquirers.

FAMILY ORGANIZATIONS

As to the formation of family organization, if you are interested in taking hold of your temple work, no matter whether you are a man or woman, rich or poor, humble or mighty, first or last

child, you are the very one to begin this work. God has called many but few are chosen, in this field as in all others of His vineyard; so that, it makes no difference whether there be many or few of your family, or whether you are an insignificant or a powerful member thereof, it is in your power to take up this work as an individual and to prosecute it to a successful conclusion. If you have no personal ambitions to serve, few will dispute your right to work for the general good.

Now as to the details of a family organization.

First, go to the oldest male representative of the family, or write to him and ask him to give you his sanction and support. This is absolutely necessary, even if he refuses you a hearing, or will not step forward in his place. You must do your duty, and that is to give the male heir in the family the right to act as its head. With love and patience, usually, all can be won over to form a family organization, even if some are quite indifferent to temple work. Next, visit or correspond with all members of the family that you can learn of, and set a day and time to have a family gathering. Let this be held in a central place. If you live near a Temple City, it is wise to appoint it there. It might be advisable to call your first gathering in Salt Lake City, at conference time, as then many of your members could take up the work under the advice and with the assistance of the Genealogical Society.

The officers usually elected for a family society are, President, two Vice-presidents, Secretary and Treasurer, (this may be one or two persons) Corresponding Secretary, Committee on Temple Work, and Committee on Socials. Three persons are chosen as a rule for the temple work committee, one to act as chairman, one to collect the funds of donations, and the other to act as secretary and treasurer of temple funds, which should be kept apart from other funds belonging to the society. The Committee on Socials has in charge the program of the yearly meetings, the preparation for that gathering, and other duties common to such officers.

All these officers should be chosen with care. It is not necessary that the offices of president and vice-president be continuously held by the same persons; but the temple committee should not be changed except for good reasons. If there is a very energetic, up-to-date-member of your family, choose that one as chairman of your temple committee; for it is only such a one who can and will do the best and most difficult work. It requires a trained mind to grasp the intricate details of this important work. The temple committee should take the whole responsibility of finding out just how the family records stand, what can be done to put them in proper condition, and then to study the science of genealogy itself, so that each family shall have one or more trained scribes in its circle.

The family organization could well meet once a year to hear reports from the various committees and to renew old ties and affections; but the temple committee should meet at least once a month.

As to the duties and labors of the temple committee: the committee would naturally adjust itself into making one of its members the recorder of the family genealogy, whose duty it would be to acquaint himself, with the business of gathering and recording genealogy. This requires time, accuracy, and care, as has been pointed out in former lessons. Where it is possible, attendance at one of the genealogical classes would prove of great assistance. Another member of the committee could handle the funds provided for the committee's special work—that of doing the actual temple work, for it is not advisable to have the recorder do this. An accurate account of the funds should be kept, as every person will want to know just what has become of his contribution, no matter how small it may have been. It costs ten dollars only to keep one man constantly employed in endowment work in one of the temples, and there are but few families in the Church that cannot afford to raise that amount. A like sum spent for genealogical research will keep one person fairly well employed in his spare hours, the money being used in buying books and stationery and in having expert research work done.

Agents of the Genealogical Society of Utah charge forty and fifty cents an hour for expert work in the office. This means that such an agent will take any surname, make a systematic and careful research of all books in the Society's library, and record all information found. This information can be taken by the family genealogist and transcribed into books for temple recording, and thus keep the work going steadily on. If the family has one or more old records, these can be put in order, and the work placed on a satisfactory basis.

It may happen that the surname is a common one, and that there are other branches of the same name in the Church. In that case, we advise the various families to come together and form a surname family organization, as the Stewart and Curtis and other families have done. Then the English branch, the Southern branch, the New England branch, and all other branches can segregate their work, while uniting on one grand principle and assisting with orderly steps to put all this work on a proper and logical foundation.

GENEALOGICAL AND HISTORICAL NOTES.

GENEALOGICAL MEETINGS IN NORTH WEBER STAKE.—By invitation from the stake presidency and the stake representative of the Genealogical Society of Utah, Elder A. McFarland, Elder Joseph Christenson, D. M. McAllister and Nephi Anderson and Miss Lillian Cameron from Salt Lake City visited six wards of North Weber stake on Sunday, Sept. 8, and occupied the time of the afternoon and evening meetings in talking on the subject of salvation for the dead and purpose of the Genealogical society. The visitors were met at Ogden by Elder McFarland and others, who took them to their appointments. Meetings were held in Wilson, West Weber, Taylor, Ogden Third and Tenth wards, and Marriott. At each of these places much interest was shown. A member of the stake high council was present at each place. There are six more wards in this stake which will be visited at some future date. It is pleasing to see the awakening in North Weber stake to the importance of this great work.

ENTERTAINMENT BY OGDEN STAKE CLASS.—The Ogden stake class, the first in the Church to be organized under the Relief Society, has completed the course of fifteen lessons. The attendance has been good, and the results satisfactory.

Thursday, Aug. 15, the class entertained the home class and other visitors at a banquet at the Hermitage, Ogden canyon. It was not only a historic occasion, but a red letter day, one long to be remembered by all present. C. C. Richards, of the Ogden stake presidency, welcomed the visitors and predicted that this small beginning would grow until every stake had these classes; said much credit is due Mrs. Nellie Becraft, the promoter of the class; also extended thanks to the genealogical board for the assistance given by sending a teacher. The president of the general board of the Relief Society, Mrs. Emmeline B. Wells, sent her regrets at not being present, and congratulated the Ogden stake on taking the initiative in these classes. Mrs. Vincy R. Barker read a tribute to the teacher, Miss Lynch.

Miss Lynch, in responding, expressed her appreciation for the support given, and her gratitude at being permitted to help in this glorious work. In behalf of the Salt Lake visitors she thanked the Ogden class for their welcome and entertainment. Urged all to put aside personality and work for the cause. Only by being humble can we keep the spirit of the work.

Duncan M. McAllister, from the board of Genealogical Society, expressed his delight at being present. Told of the growth of the society, and the help given by the sisters, especially Mrs. Susa Young Gates. Remarks were made by Bishop Christenson, Nephi Anderson, Mrs. Eleanor McDonald and others.

There were present not only the Salt Lake visitors, but representative from Arizona, Bear River, Box Elder, Granite, Jordan and other stakes. It is hoped that this is the first of many such reunions.

After the program in the pavilion a banquet was served. By each plate a beautifully printed card was found, which read as follows:



GENEALOGICAL
SOCIETY OF
UTAH

Ogden Stake Genealogical Class

FIRST CLASS IN THE CHURCH
UNDER THE RELIEF SOCIETY

Suggested by Mrs. Nellie Becraft
Promoted by R. S. Stake Presidency
Sanctioned by Stake Presidency
Organized by Mrs. Susa Young Gates
April 20, 1912
Miss Annie Lynch, Teacher
Mrs. Susie M. Johns, Secretary

Outing at Hermitage, Ogden Canyon, Aug. 15, 1912

Guests, Salt Lake Class and others

ALPINE STAKE MEETING.—Two interesting meetings, bearing on the Genealogical Society's work in Alpine Stake, were held in Lehi, Sunday, Aug. 25. Joseph Christenson, Librarian of the Society, was in attendance at each meeting, made addresses and answered the many questions which were asked. At the morning meeting twelve of the fifteen ward representatives were present. The afternoon meeting was held in the Lehi Tabernacle which was well filled with an attentive audience. Stake Representative George Comer, Sr., reported the work in Alpine Stake in a flourishing condition.

A TRUE BELIEVER.—If a true believer is one who shows his belief by his works—and we have good authority for the statement—Mrs. Ernestine Weist, of Vernal, Utah, is such a person. Every few months the Genealogical Society of Utah receives a contribution of \$5 or \$10 from her, with a note asking the society to use the money in helping the cause of genealogy and work for the dead. We are glad to do this, and to thus publicly recognize her true devotion to a cause which she believes to be from the Lord.

HOW THE GENEALOGICAL SOCIETY MAY AID ITS MEMBERS.—

Members of the Genealogical Society of Utah who can not avail themselves, personally, of the privilege accorded to search the many volumes of genealogical information there are in the library of the Society, in the office located at No. 60 East South Temple street, Salt Lake City, can make arrangements with the Secretary to have such search work done in their behalf. This applies to members residing at a distance, who are unable to, or can not, conveniently, come to Salt Lake City to personally prosecute the labor of compiling names of their family lines from the numerous books now in the library, as also to residents of the city who can not devote the time, or otherwise may not be able to perform that labor themselves.

Any member who desires to arrange with the Secretary to have this work done should make application, in writing, stating surnames of the family lines concerning whom information is desired, and names of places where those ancestors or relatives were located. The Secretary can then inform the applicant if names of those family lines are in the library, and arrangements may then be made to get the names transcribed from the books, in the manner required for Temple ordinance work.

Members of the Society can obtain the services of skilled clerks to do this work, under direction of the librarian, at the very moderate rate of forty cents per hour.

This constitutes another of the excellent means provided by the Society to aid the Latter-day Saints in the glorious and important work of salvation of their dead kindred.

CLASSES IN JORDAN STAKE.—On Aug. 9 the Relief Society of Jordan stake organized two classes in genealogical research to meet each Friday, one at Sandy, the other at Riverton. The meeting was presided over by Mrs. Hulda H. Jensen, president of the Jordan stake Relief societies.

The Sandy class organized by appointing Mrs. Smart, chairman, Mrs. Jensen, secretary, with a temple committee consisting of the Relief Society presidents of the wards represented at the class.

At Riverton, the class has an enrollment of over 30. The president of this class is Mrs. Peterson. The teachers are Leah Snow and Ruth Powell. It is very gratifying to have our sisters take up this work so enthusiastically. This is a step in the right direction. Genealogical research is the foundation of temple work, and to do this satisfactorily, requires system and some knowledge of the details.

THE ESSENTIALS OF A HAPPY LIFE.—The years are growing constantly fuller of interest in this amazing twentieth century. There are many still living who remember vividly the difficulties

of travel, the length of ocean voyages, and the time one had to wait for news if a loved one living several States distant, was ill. Journeys then took an entire day which now would be very comfortably covered by an express train in the course of a morning; when it cost six cents to send an ordinary letter; when children were taught how to fold letters so that a space might be left for the address; envelopes being still unknown; when wax tapers, tallow candles, or sperm oil furnished our means of lighting the home; when telegraph and telephone were mere dreams in the brain of an inventor; when motor cars were unthinkable and the mention of a flying machine stirred practical folk to derision, one cannot but fancy that life was full of inconveniences. We are very fortunate in being dwellers on the earth in a period brim full of agreeable excitement and vibrating with ardent energy. Yet as human nature remains much the same throughout successive generations, there is a strong probability that the essentials that make for happiness are little altered in the present and compare quite favorably, on the whole, with those that obtained in the past. Years come, and years go, marriage ceremonies are performed, and the sweet old story of love, faith and hope is told over and over from sea to sea. Children are born, and in their tiny hands they hold a treasure that can not be computed on a commercial balance sheet. The essentials are the same in every age,—contentment, honor, integrity, a good name, the love of home, and a home to be glad in.—*C. Z. Most.*

SOME VALUABLE BOOKS.—“When enthusiasm in any pursuit combines with untiring patience, artistic skill, and profound conviction of the usefulness and desirability of the work in hand, the result is bound to be praiseworthy. All this can be said, and a good deal more might be ventured, about the work which has now reached its 17th volume in the hands of Mr. Frederick Arthur Crisp, F. S. A. To the uninitiated, the title ‘Visitation of England and Wales’ would, by itself, lead to widely erroneous ideas regarding the actual scope of the production. It is genealogical and historical, not ecclesiastical or religious, as might be thought, being a history of the leading families in England and Wales traced back to the 16th and 17th centuries. Obviously in a work of this kind value depends upon its unquestionable accuracy, and close examination of the contents brings the mind to the conviction that the compilation is a marvel of correct detail. It is, upon the face of it, an honest work undertaken with a sincere intention, and carried out with unwearied effort to secure correctness even in minutes particulars. The labor called for, the close attention, and the endless references necessary to the completion of such a book may be easily set down as extraordinary. The work consists of pedigrees developed in the form of genealogical trees. The pedigrees in every case start with the grandparents of the repre-

sentatives of the family, and contain notices of all descendants of their name, giving thus, in many cases, a complete record of five generations. Illustrations are given of all arms on record at the College of Arms, as well as reproductions of autographs, seals, book-plates, portraits, etc. It is printed at the private press of the Editor, * * * and as a specimen of artistic typography is deserving of the highest praise."—*Glasgow Weekly Mail*, December 2, 1911.

The Genealogical Society of Utah has been fortunate in recently obtaining possession of a complete set of Mr. Crisp's books.

BOOK REVIEW.

The History and Genealogy of the Family of Hurd in the United States and a partial history of the New England families of Heard and Hord, including a treatise on nomenclature, heraldry and coat armour, and ancestry. By Dena D. Hurd, Collegeport, Texas; 339 pages, 150 illustrations; price \$7.50 for regular, \$10.00 for author's autograph volume.

This is a well written and beautifully printed book, dealing exhaustively with the Hurd families. It is divided into four parts. I. History, Nomenclature, Heraldry and Coat Armour, Ancestry, Pathfinders. II. Hurd History and Genealogy. III. John Hurd (or Hord) of Boston, Mass. IV. William Heard of Plymouth, Mass., and John Hurd of Dover, N. H. There is a complete index.

John Hurd (1) was born in Somersetshire, England, and with his two sons Adam and John, he emigrated to New England before 1640, settling at Windsor, Conn. The book is full of interesting things, especially to those bearing the name of Hurd.

Martin and Allardyce, Broadway and 168th Street, New York City, publishers of genealogical books, have the following recent publications: 1. The Goodrich Family, 31 pages. John and Ensign Wm. Goodrich came from Bury St. Edmunds, England, to Weathersfield, Conn., before 1644. 2. Barrett Ancestry, 24 pages. Wm. Barrett lived in Cambridge, Mass., in 1656. He married four times. 3. The Deming Family, 8 pages. John Deming lived in Weathersfield, Conn., in 1636. 4. The Benton Family, 8 pages. Edward Benton of Weathersfield, Conn., was born in 1638. Prices \$1.00 each.

Barney, 1634—Hosmer, 1635.—By William F. Adams, Springfield, Mass.; 133 pages, with maps and illustration. Price, \$2.50.

This is a beautiful book, the printer having spared no expense to make it so. The descendants of Jacob Barney of Salem, Mass., and James Hosmer of Concord, Mass., are here recorded.

The Barney genealogy is traced back to an ancient family of that name seated about the time of the Conquest, near Wallingham, Norfolk. James Hosmer, the emigrant of the family in Massachusetts, came from Hawkhurst, Kent, England, in 1635. He settled at Cambridge, and later moved to Concord.

Ye Historie of Greenwich.—This history of Greenwich, Conn., compiled by Spencer P. Mead, LL. B., author of the History and Genealogy of the Mead Family, contains 768 pages, 8vo, and illustrated.

The carefully prepared index to individuals contains 7739 names. The volume contains a short account of the occupation of the town by the Indians; Indian Legends, and a graphic account of the Battle of Strickland Plains at Cos Cob in 1644 between the Indians and the combined forces of the English and Dutch; descriptive accounts of the early settlers; early tax lists; alphabetical list of landowners prior to 1752; alphabetically arranged muster rolls of the officers and men who served in King George's War; French and Indian War; Revolutionary War; War of 1812; Mexican War; Civil War; and the Spanish-American War. Incidents of the early settlers, as also of the Revolutionary War, and as Greenwich was during that war debatable territory, there are narrated many stirring accounts of exciting escapes of the patriots from the Tories and cowboys, who frequented the town. Tryon's raid and General Putnam's escape are presented in a new light and some of the traditions relating thereto are very much shattered.

The genealogical notes on the Adams, Avery, Banks, Betts, Brown, Brundage, Brush, Budd, Bush, Close, Davis, Dayton, Denton, Ferris, Finch, Green, Hendrie, Hobby, Holly, Holmes, Horton, Howe, Hubbard, Husted, Ingersoll, Knapp, Lockwood, Lyon, Marshall, Mead, Merritt, Mills, Palmer, Peck, Purdy, Reynolds, Ritch, Rundle, Sackett, Scofield, Selleck, Seymour, Sherwood, Slater, Smith, Studwell, Sutherland, Sutton, Todd, Waring, Waterbury, Webb, Weed, White, Wilcox, Wilson, and Worden families surpass any local history heretofore published. It is a splendid volume well worth the price. Bound in cloth \$5.00., C. O. D. Edition de luxe bound in levant with gilt top \$10.00 C. O. D. Prepaid postage, or expressage, and wrapping 45 cents extra. For sale by Spencer P. Mead, 113 West 43rd Street, New York City, N. Y.

Forney Genealogy.—Sketches of the Forney family, of Pennsylvania, by Howard O. Folker, 2501 Broad Street, Philadelphia.

Although this beautifully made book does not pretend to be a genealogy, it is nevertheless full of genealogical matter. The sketches of family history are interesting and in all of them there is much that is of great value to the genealogist. The price of the book is \$3.00, postage 11 cents.

A Brief History of Bishop Jacob Mast, and other Mast Pioneers, and a complete genealogical family register and those related by intermarriage, with biographies of their descendants from the earliest available records to the present time, by C. Z. Mast, Elverson, Pa. Illustrated; 800 pages; for sale by the author; price, cloth, \$2.50, half leather, \$3.00; full black morocco, gilt edge, \$3.75; postage, 25 cents.

This well-made book contains all that has been learned of the history of Bishop Jacob Mast who came to America, landing at Philadelphia, Pa., Nov. 3, 1750, and settled near the Blue Mountains in Berks County, Pa. In 1760 his four sisters and younger brother John were attacked by Indians; thus they were forced to seek another asylum from persecution by settling in Conestoga Valley on a tract of land located one-fourth mile from the present site of Elverson, Chester County, Pa., where was reared a family of twelve children. John, the brother of Bishop Mast, settled later in North Carolina and there became the progenitor of a prolific and important family which is spread widely in southern states. An excellent history with detailed accounts of this branch is also inserted in the book.

The family history part gives what has been learned of the nearly 2,000 families that have descended from the ancestor, giving the post office address of each family head (also unmarried persons), dates of birth, death and marriage and name of marriage partner with names and dates of birth and death of children in each family and also what has been given of the ancestors of those that have married into the families. Among such families as were most predominating in numbers and of which the book contains interesting sketches, with a correct pedigree, are the following: Zug or Zook, Kurtz, Holley, Beiler, Stoltz, Johns, Miller, Gehman, Buch, Groff, Kintzer, Boyer, Greth, Kennel, Troyer, Yoder, Snyder, Wanner, Reeser, etc.

The exact relationship of each descendant in the Mast line has been given as far as first, second, third and fourth cousins and in some instances as far as the fifth and sixth cousins. Many members of the widely scattered family do not know who their relatives are and in some instances have married those they did not know to be relatives.

Bishop Jacob Mast was a member of the Amish Mennonite Church, which is still in existence. This branch of the Mennonite church began in 1693, being founded by Jacob Ammon. This book, therefore, gives a good written account of the first Amish Mennonite settlement in the Country, relating the hardships and adventures of those who in the early days of Pennsylvania, enjoyed the privileges granted by William Penn.

DAUGHTERS OF THE UTAH PIONEERS.

THE RELIC HALL.

BY FLORA B. HORNE.

It is a great pleasure to call the attention of the public to our splendid collection of pioneer and historic relics, now on exhibition on the 6th floor of the Vermont Building, Salt Lake City, Utah, as a section of the Deseret Museum.

Article II of our constitution says: "The object of this Society shall be to perpetuate the names and achievements of the men and women who were the pioneers in founding this commonwealth, by preserving old land marks, collecting relics, establishing a library of pioneer historical matter, securing unprinted manuscripts and photographs, and all such data as shall aid in perfecting a record of the strong character, pure life, and heroic deeds of the pioneers, by seeking to promote and carry out the objects and purposes which the pioneers had in view when they sacrificed all that they possessed, and turned their faces to the West to seek homes in these mountains."

This quotation from the Constitution of our society expresses the heart's desire of every president of the society from the beginning to the present. It is also the spirit of every active member of the society. It was the earnest desire of our first president and her aids to seek out all historic articles with the hope of some day finding a safe place in which to exhibit them, for the sake of our children, as well as for the public at large. It was not an easy task. Those who had cherished their scanty furniture, tools, finely woven home-spun apparel, quaint old bonnets, and the like, were loathe to part with them. They did not realize their value to the public as instructors in pioneer history. Many of the dear fathers and mothers have gone to their reward without leaving a relic or a word of written history to their memory; but we are pleased to state that so many precious articles from the family of the great pioneer general, Brigham Young, and some of his captains as well as soldiers, are to be found in our collection.

The first relic or article presented to the society was on April 11, 1903, when Mrs. Libbie Rich Pratt gave the volume, "The Life and Labors of Parley P. Pratt." Mrs. Alice S. Merrill Horne, second president of the society, devoted her energies to collecting biographies and unwritten histories of pioneers. A splendid collection was made and filed away with the historian. Her great desire was to get pioneers to tell their own experiences

while their memories served them, and this is still one important part of the work of the society.

While Mrs. Susa Young Gates held the office of president, she made an earnest search for historic articles. On the fiftieth anniversary of her birthday, March 18, 1906, she held a reception in the Lion House, the home where she was born. On that occasion she presented the idea of using one of the rooms of the Lion House for a Relic Hall. She had collected, for the occasion, many relics from President Young's family storehouse. She had also obtained many articles of the Prophet Joseph Smith and family. By permission of the First Presidency and the authorities of the Latter-day Saints University, our organization was given the use of a room in the Lion House for this Relic Hall. Members of the society manufactured an old-fashioned rag carpet for the floor. Pictures, cupboards, tables, etc., were soon added.

Zina Young Card was appointed chairman of the Relic Committee. The Lion House had also been her home, and at this time she was matron of the Latter-day Saints University, her reception room being adjoining the Relic Hall. To the many visitors, strangers and friends, Mrs. Card told the stories suggested by the relics, and thus this room became a source of information and inspiration regarding the history of the pioneers.

But the school needed our room, and we had to give it up. Mrs. Card at this time was president of the society. A request was now made of Dr. James E. Talmage and the First Presidency, asking them if the Daughters of the Utah Pioneers could not have room in the Deseret Museum in which to display their relics. The request was gladly granted, and all articles were moved to the newer and larger location. Dr. Talmage, who is in charge of the Museum, is properly exacting and careful, yet helpful. Mrs. Flora D. Bean Horne, as chairman of the Relic Committee, has charge of the Relic Hall. All persons concerned at the Museum are working in harmony. A log cabin was secured and set up in the large hall on the sixth floor. The "Daughters" furnished it in old-fashioned style.

And now as to the relics to be seen in the Relic Hall, the following are some of the most important:

The large lounge, upholstered in brocaded red velvet, was made in 1856. It is still an honor to its maker, William Bell, and its donor, Spencer Clawson. The private writing desk of President Young would serve as a book case as well. It was donated by Phoebe Y. Beatie. A smaller library case, or desk, was given by Myra Y. Rossiter. The large yellow cabinet presented by the Presiding Bishop, William B. Preston, was made for the Council House by William Bell, the beautifully hand-carved trimmings by Ralph Ramsey. The artistic workmanship of Ralph Ramsey is better shown in the hand-carved hall-tree made in the early '50's from mountain mahogany for President

Young. Four years ago, B. F. Grant gave \$75.00 to B. M. Young for this splendid relic and presented it to this society. The inlaid table presented by Janet Y. Easton was made from two wagon boxes, those of her father Brigham Young and his brother Lorenzo. A small green stand used at the head of President Young's bed, was given by Mabel C. Held.

The little rocking chair presented by Margaret J. Clawson was used by her mother Mrs. Judd every evening in crossing the plains. Other office, parlor and common chairs were presented by Zina Y. Card, Maria Y. Dougall, Margaret J. Clawson, Harriet Young, Annie B. Snow, and Phoebe A. B. Snyder. Each chair has its distinctive history—some were brought to Utah in 1847 and 1848, others were made here in early days in Brigham Young's workshop and at Ogden by McGary Brothers. A pathetic story can be told of the old hickory chair used by the mother of Zina D. H. Young, Mrs. Huntington, at Nauvoo. While aunt Zina D. H. Young was visiting a sick woman (she was indeed a ministering angel to those in distress) she saw this chair and asked where they got it. The good woman said it was found in a deserted house in Nauvoo after the saints had gone. The large rocking chair of Erastus Snow, with its worn rockers, shows it has served well. It was presented by his wife Annie B. Snow.

Among the first instruments brought to Utah in 1847, are two melodeons, one by Brigham Young and the other by Joseph Horne. The latter was carried in serenading, and was played by Lizzie Horne, later Webb. In 1865, Albert Carrington brought the first reed-organ to Utah of the Mason and Hamlin make. It is in splendid shape today.

The quaint little spinning-wheel brought from Sweden in 1852 by Christina E. Forsgren, later Mrs. William Davis of Brigham City, is a very interesting article for at least two reasons—it was used in spinning two dresses for Mrs. Davis, now found in a quilt in our collection and it was taken back to Chicago to the World's Fair in 1893 with Mrs. Peter Forsgren, where she won first prize for silk spinning. An anvil and augers, used and made respectively by Bishop William Davis since 1848, were also presented by his son Oliver F. Davis. A wheel head used in the Lion House by Eliza Burgess Young was presented by Clarissa Y. Spencer. Cotton and wool cards have been given by Eliza Broadbent, Jane C. Young, Ella Wilcox Hyde, and Annie B. Snow. Along with the cards and wool will be found a shuttle to a loom, used in the families of Heber C. Kimball and President Young, presented by Zina Y. Card. Perchance, the beautiful plaid woolen dress that Zina D. H. Young spun and colored with her home made dyes, was woven with this same shuttle in the Lion House during the early '50's. When the pioneers were appealed to recently for relics through the *Deseret News*, Mary A. Foster Crismon set

about to find some of Elizabeth McElroy (Foster) Weiler's weaving. She gathered five different pieces of dress goods from old quilts, made a small block and brought them to us. They were woven from '62 to '65. A blue skirt spun and woven by Clarissa Ross Young was presented by Maria Y. Dougall, also a Swiss apron made by Mrs. Dougall in the Lion House when only 9 years old.

The pretty linen baby skirt in our exhibit was spun and woven by Zina Dorcas, the grandmother of Zina D. H. Young, from flax raised on their Watertown farm in New York. Four generations have worn it.

One of the most beautifully woven articles is a large bedspread or "coverlet" made in Chester County, Pennsylvania, by a friend of Jacob and Agnes Baum. Their names, with the date of weaving, 1841, are woven in each corner. Agnes Baum colored the yarn and Jacob assisted his friend in placing the warp in the great loom, Jacob's loom being only half as wide. Elizabeth Baum Bean loaned it to the Relic Hall. The white blanket with striped border was made in the Lion House by Presendia H. Kimball and Zina D. H. Young, presented by Zina Y. Card, who also gave a historic stocking that went through four stages of knitting and nearly as many kinds of yarn. It was started in Watertown, New York, by Zina B. Huntington. In Nauvoo, her daughter, the late Zina D. H. Young, continued it and finally finished it in Utah with her own spun wool, making a good warm toe, for the wearer. Another beautifully designed knit woolen pair of stockings were made by Mrs. Eliza Baker Latham while going to and from her school as a teacher at the unusual age of 16. Mrs. Latham is maker of the beautiful wool quilt made in Watertown, New York, in 1796, from wool raised on their own farm. Mrs. Latham is an aunt of Zina D. H. Young.

Eliza C. Broadbent has the distinction of knitting the first cotton raised in Utah into a pair of white sox, and she gave them to the "Daughters" for the Relic Hall. She also presented a Scotch brooch of carved ivory, and many other things. Mrs. Edith Ivins Lamoreaux presented some exquisite embroidery work done by her mother, Julia Hill Ivins, in pioneer days. A beautiful strip of embroidery and elaborately designed baby dress that has been worn by her family of 8 children. She also made a pretty beaded slipper.

The linen towel on exhibition was made by Presendia H. Kimball from flax raised on the farm of William Huntington, her father. A bunch of the flax is with the towel. The cotton towels were made in Utah. The linen chemise was made in England in 1843, and presented by Eliza C. Broadbent, who also presented a butter bowl hewn from a log, a butter paddle and mould, a pair of cotton cards, some old coins, all of which she brought across the plains and also some crockery made in Utah.

A small silk cape made from the wedding dress of Agnes H. Baum of Chester County, Pennsylvania, who made three girls a cape after moving to Nauvoo. She died at Council Bluffs in 1846. This was presented by her daughter, Elizabeth B. Bean, who also brought a sample of carpet now used on her floor. Mrs. Bean, having served her time as a weaver, sat by Mrs. Maria Peterson of Ephraim, wife of President Canute Peterson, and directed the weaving of the double warp stripe and check, as she used to do it.

There is another article that shows great patience and care, a bed-curtain or "valance," made of cotton netted, tied and fringed by Nancy Winn in Nauvoo and brought to Utah in 1847, presented by Margaret Bateman Winn. There is a crocheted collar 152 years old, having been made by Presendia Baker in 1760 and donated by her great-grandchild Zina Y. Card. A white linen, hand-corded hat that was made by Elizabeth B. Bean in 1855 for her baby boys; a small quilted, silk baby bonnet made by the wife of Alonzo H. Raleigh; a needle-book done in cross-stitch silk, by Katherine Piggott; the old green velvet shaker bonnet, brought from England by Julia Howe; and the numerous pieces of Utah silk, are all interesting objects. Mulberry trees were planted in the southeastern part of Salt Lake City by the direction of President Young, and Zina D. H. Young given charge of silk worms and the silk industry among the women and children. It flourished until competition became too keen. We have the last dress worn by "Aunt Zina Young," a black silk, presented to her by the Relief Societies. When her daughter Zina brought it out to hand Mrs. Horne for the Relic Hall, the pocket still contained a woolen needle case, thimble, thread and a few hooks and eyes and buttons. "Aunt Zina" was always ready for emergencies.

(TO BE CONTINUED)

ELIZABETH H. B. HYDE.

Elizabeth H. B. Hyde was born Oct. 2, 1813, at Holliston, Middlesex County, Mass. Her father was a well-to-do farmer. Her mother taught her children to fear God and to be industrious. The girls were taught to spin and make their own clothes, split and braid straw to make their own hats, and many other useful things. After completing the district school, Elizabeth attended the Amhurst Female Seminary.

The first elders of the Church of Jesus Christ of Latter-day Saints who came to their house was Brigham Young and his brother Joseph, who were relatives of the family. This was in the fall of 1837. Willard Richards also visited them and preached the restored gospel, which as usual, brought with it the spirit of investigation. Elizabeth studied and prayed for light on the

message which had come to her, until at last on one special occasion she opened her bible and read: "Gather my Saints together unto me; those who have made a covenant with me by sacrifice." The words were accompanied by the Spirit of the Lord to such an extent that she knew the testimonies which had come to her were true. She was baptized on the 30th of June, 1838, by Elder Joseph Ball at the place of her birth.

In company with others of the family she left her home early in the spring of 1841 for Nauvoo, Ill. On the journey she met



ELIZABETH H. B. HYDE.

William Hyde, whom she afterwards married. The year of her arrival in Nauvoo, Elizabeth's mother died.

"The first Sabbath which I spent in Nauvoo," says Sister Hyde, "I attended a meeting held in the grove. There was no one there whom I had met before. Some of the elders on the stand spoke first, then the Prophet Joseph Smith arose and commenced to speak. His words thrilled my whole being, and I knew he was a prophet of God. I was at this time 28 years of age. I shook hands with the Prophet. I heard him speak many times. He was absent from Nauvoo when I was married. When he returned and heard about it, he expressed himself as having fully

expected to perform the ceremony himself. My husband was on a mission at the time of the martyrdom, but I remember the events clearly. The wagon containing the bodies of the slain Prophet and Patriarch passed by our door. The mourning among the Saints at that time baffles description.

"My husband and I received our endowments and blessings in the Nauvoo Temple. My husband worked in the temple most of the time until it closed. We left Nauvoo together with the other inhabitants who had to forsake their all, and arrived at Council Bluffs July 12, 1846. On the 16th of the same month my husband enlisted in the 'Mormon' Battalion. On the 20th he marched away from me, leaving me with two small children, and in delicate health, in an Indian country. I shared with my husband's father their log cabin. In the spring of 1849 my husband returned, and we started for Salt Lake City, arriving in the Valley September 22. The captain of our company, Samuel Gul- liege, died on the way and my husband was appointed in his place. We suffered much with sickness. Messrs. Livingston and Kin- keid, among the first merchants to come to Salt Lake City, trav- eled with us. They helped us very much. Among all our hard- ships and exciting times with the Indians and the buffalo, we had some good times, rejoicing in our testimonies of the truth and the goodness of the Lord to us.

"My husband worked in Livingston and Kinkeid's store. I, of course, was well acquainted with Brigham Young. I know that the mantle of Joseph fell upon him, and that he was a wise and great man. I have heard him speak and prophesy many times, and have lived to see his predictions come to pass."

Mrs. Hyde at the present writing (October, 1912), resides in Logan, Utah. She will be one hundred years old October 2, 1913. Her faculties are bright, and she is full of animation when she bears her testimony of the truth of the gospel. She delights to commit poems to memory, learning five or six stanzas at a time.

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